R. White sculp.
IACOBUS D. G.
Magnæ Britanniæ
Rex.
Sam. Mearne Excudit.

R. White sculp.
IACOBUS D. G.
Magnæ Britanniæ
Rex.
Sam. Mearne Excudit.

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OR,

King James's INSTRUCTIONS

To His

DEAREST SONNE,

HENRY

THE

PRINCE.

Now reprinted by His Majesties Command,

LONDON,

Printed by *M. Fleſher*, for *Samuel Mearne*, Book-ſeller to His Moſt Excellent MAJESTY, MDCLXXXII.

THE ARGUMENT.

SONNET.

GOd gives not Kings the ſtile of Gods *in vaine,*
For on his Throne his Scepter doe they ſwey:
And as their Subjects ought them to obey,
So Kings ſhould feare and ſerve their God againe.
If then ye would enjoy a happie raigne,
Obſerve the ſtatutes of your heavenly King,
And from his Law, make all your Lawes to ſpring:
Since his Lieutenant here ye ſhould remaine,
Reward the juſt, be ſtedfaſt, true, and plaine,
Repreſſe the proud, maintaining aye the right,
Walke alwaies ſo as ever in his ſight,
Who guards the godly, plaguing the prophane:
And ſo ye ſhall in Princely vertues ſhine,
Reſembling right your mightie King Divine.

R. White sculpt.
HENRICUS
Princeps Walliæ etc.
Sam. Mearne Excudit.

TO

HENRY

My Deareſt

SONNE,

And Naturall

SUCCESSOUR.

WHome-to can ſo rightlie appertaine this booke of inſtructions to a Prince in all the points of his calling, as well generall, as a Chriſtian towards God; as particular, as a King towards his people? Whome-to, I ſay, can it ſo juſtly appertaine, as unto you my deareſt Sonne? Since I the Au-

thour thereof as your naturall Father, muſt be carefull for your godlie and vertuous education, as my eldeſt Sonne, and the firſt fruits of Gods bleſſing towards me in my poſteritie: and as a King muſt timouſlie provide for your training up in all the points of a Kings office; ſince yee are my naturall and lawfull ſucceſſor therein: that being rightlie informed hereby, of the weight of your burthen, yee may in time begin to conſider, that being borne to be a King, ye are rather borne to *onus*, then *honos*: not excelling all your people ſo farre in ranke and honour, as in daily care and hazardous paines-taking, for the dutifull adminiſtration of that great office, that God hath laid upon your ſhoulders. Laying ſo a juſt ſymmetrie and proportion, betwixt the height of your honourable place, and the heavie

heavie weight of your great charge: and conſequentlie, in caſe of failing, which God forbid, of the ſadneſſe of your fall, according to the proportion of that height. I have therefore for the greater eaſe to your memorie, and that ye may at the firſt, caſt up any part that ye have to do with, devided this Treatiſe in three parts. The firſt teacheth you your dutie towards God as a Chriſtian: the next, your dutie in your office as a King: and the third informeth you how to behave your ſelfe in indifferent things, which of themſelves are neither right nor wrong, but according as they are rightlie or wrong uſed; and yet will ſerve according to your behaviour therein, to augment or impaire your fame and authoritie at the hands of your people. Receive and welcome this booke then, as

a faith-

a faithfull Preceptour and counſellor unto you: which, becauſe my affaires will not permit me ever to be preſent with you, I ordaine to be a reſident faithfull admoniſher of you. And becauſe the howre of death is uncertaine to me, as unto all fleſh, I leave it as my Teſtament and latter-will unto you. Charging you in the preſence of GOD, and by the fatherlie authoritie I have over you, that yee keepe it ever with you, as carefullie, as *Alexander* did the *Iliads* of *Homer*. Ye will finde it a juſt and impartial counſellor; neither flattering you in anie vice, nor importuning you at unmeete times. It will not come uncalled, neither ſpeake unſpeered at: and yet conferring with it when yee are at quiet, yee ſhall ſay with *Scipio*, that yee are *nunquam minùs ſolus, quàm cum ſolus.* To conclude then,

then, I charge you as ever ye thinke to deſerve my fatherlie bleſſing, to followe and put in practiſe, as farre as lieth in you, the precepts hereafter following. And if yee followe the contrarie courſe, I take the great God to record, that this booke ſhall one day be a witneſſe betwixt me and you; and ſhall procure to be ratified in heaven, the curſe that in that caſe here I give unto you. For I proteſt before that great God, I had rather not bee a Father, and childleſſe, then be a Father of wicked children. But hoping, yea even promiſing unto my ſelfe, that God, who in his great bleſſing ſent you unto me; ſhall in the ſame bleſſing, as he hath given me a Sonne; ſo make him a good and a godlie Sonne; not repenting him of his mercie ſhewed unto me: I end, with

my

my earneſt prayer to God, to worke effectuallie in you, the fruites of that bleſſing, which here from my hart I beſtow upon you.

Your loving Father,

J. R.

TO

TO THE READER.

CHaritable Reader, *it is one of the golden ſentences which Chriſt our Saviour uttered to his Apoſtles, that there* is nothing ſo covered, that ſhall not be revealed, neither ſo hid, that ſhall not be knowne: and whatſoever they have ſpoken in darkneſſe, ſhould bee heard in the light: and that which they had ſpoken in the eare in ſecret place, ſhould be publiklie preached on the tops of the houſes. *And ſince he hath ſaid it, moſt true muſt it bee, ſince the authour thereof is the fountaine and very being of truth. Which ſhould move all godlie and honeſt men, to be very warie in all their ſecreteſt actions, and whatſoever middeſſes they uſe for attaining to their moſt wiſhed end: leaſt otherwaies how avowable ſoever the mark be, where-at they aime, the middeſſes being diſcovered to be ſhamefull, whereby they climbe; it may turne to the diſgrace both of the good work it ſelfe, and of the* Luke 12.

the authour thereof: ſince the deepeſt of our ſecrets, cannot be hid from that al-ſeeing eye, and penetrant light, pearcing through the bowels of verie darkneſſe it ſelfe.

But as this is generallie true in the actions of all men, ſo is it more ſpeciallie true in the affaires of Kings. For Kings being publike perſons, by reaſon of their office and authoritie, are as it were ſet (as it was ſayd of old) upon a publique ſtage, in the ſight of all the people; where all the beholders eyes are attentivelie bent, to looke and pry in the leaſt circumſtance of their ſecreteſt driftes. Which ſhould make Kings the more carefull, not to harbour the ſecreteſt thought in their minde, but ſuch as in the owne time they ſhall not be aſhamed openlie to avouch: aſſuring themſelves, that time the mother of verity, will in the dewe ſeaſon bring her owne daughter to perfection.

The true practiſe hereof, I have us a King, oft found in my owne perſon; though I thanke God, never to my ſhame: having laide my count, ever to walke as in the eyes of the Almightie, examining ever ſo the ſecreteſt of my driftes, before I gave them courſe, as how they might ſome day byde the touchſtone of a publike tryall. And amongſt the reſt of my ſecret actions, which have (unlooked for of me) come to publicke knowledge, it hath ſo fared with my Βασιλικον δωρον, *directed to my eldeſt*

eldeſt Sonne; which I wrote for exerciſe of my owne ingene, and inſtruction of him, who is appointed by God (I hope) to ſit on my Throne after me. For the purpoſe and matter thereof being only fit for a King, as teaching him his office; and the perſon whom for it was ordayned, a Kings heire, whoſe ſecret counſellor and faithfull admoniſher it muſt bee; I thought it no waies convenient, nor comelie, that either it ſhould to all be proclaymed, which to one onely appertained (and ſpecially being a meſſenger betwixt two ſo conjunct perſons) or yet that the moulde, whereupon he ſhould frame his future behaviour, when he comes both unto the perfection of his yeeres, and poſſeſſion of his inheritance, ſhould before the hand, bee made common to the people, the ſubject of his future happie government. And therefore for the more ſecret, and cloſe keeping of them, I onely permitted ſeaven of them to be printed, the Printer being firſt ſworn for ſecrecie: and theſe ſeaven I diſperſed amongſt ſome of my truſtieſt ſervants, to be keeped cloſelie by them: leaſt in caſe by the iniquitie, or wearing of time, any of them might have been loſt, yet ſome of them might have remained after me, as witneſſes to my Sonne, both of the honeſt integritie of my heart, and of my fatherlie affection and naturall care towards him.

But

But ſince contrarie to my intention and expectation, as I have alreadie ſaid, this booke is now vented, and ſet forth to the publike view of the world, and conſequently, ſubject to every mans cenſure, as the current of his affection leades him; I am now forced, as well for reſiſting to the malice of the children of envie, who like Waſpes, ſuckes venome out of every wholſome hearbe; as for the ſatisfaction of the godly honeſt ſort, in any thing that they may miſtake therein; both to publiſh and ſpred the true copies thereof, for defacing of the falſe copies that are alreadie ſpred, as I am informed: as likewaies, by this Preface, to cleere ſuch parts thereof, as in reſpect of the conciſed ſhortnes of my ſtile, may be miſinterpreted therein.

To come then particularlie to the matter of my booke, there are two ſpeciall great points, which (as I am informed) the malitious ſort of men have detracted therein; and ſome of the honeſt ſort have ſeemed a little to miſtake: whereof the firſt and greateſt is, that ſome ſentences therein ſhould ſeeme to furniſh groundes to men, to doubt of my ſinceritie in that Religion, which I have ever conſtantly profeſſed: the other is, that in ſome partes thereof, I ſhould ſeeme to nouriſh in my minde, a vindictive reſolution againſt England, or at the leaſt, ſome principalles there, for the Queene my mothers quarrell. The

The firſt calumnie (moſt grievous indeede) is grounded upon the ſharpe and bitter words, that therein are uſed in the deſcription of the humours of Puritanes, and raſhe-headie preachers, that thinke it their honour to contend with Kings, and perturbe whole Kingdomes. The other point is onely grounded upon the ſtraite charge I give my Sonne, not to heare, nor ſuffer any unreverent ſpeeches or bookes againſt any of his parents or progenitors: wherein I doe alleage my owne experience anent the Queene my mother: affirming that I never founde any, that were of perfite age the time of her raigne here, ſo ſtedfaſtly true to me in al my troubles, as theſe that conſtantly kept their allegeance to her in her time. But if the charitable reader will adviſedlie conſider, both the methode and matter of my treatiſe, hee will eaſilie judge, what wrong I have ſuſtained by the carping at both. For my booke, ſuppoſe very ſmall, being devyded in three ſeverall parts; the firſt part thereof onely treates of a Kings duetie towards God in Religion: wherein I have ſo clearlie made profeſſion of my Religion, calling it the Religion wherein I was brought up, and ever made profeſſion of, and wiſhing him ever to continue in the ſame, as the onely true forme of Gods worſhip; that I would have thought my ſincere plainneſſe in that

firſt part upon that ſubiect, ſhould have ditted the mouth of the moſt envious Momus, *that ever hell did hatche, from barking at any other part of my booke upon that grounde; except they would alledge me to be contrarie to my ſelfe, which in ſo ſmall a volume, would ſmell of too great weakneſſe, and ſliprineſſe of memorie. And the ſecond part of my booke, teaches my ſonne howe to uſe his office, in the adminiſtration of juſtice, and politike gouernement: the third onely contayning a Kings outward behaviour in indifferent things; what aggreeance and conformitie he ought to keepe betwixt his outward behaviour in theſe things, and the vertuous qualities of his minde: and how they ſhould ſerve for trunſhe-men, to interprete the inwarde diſpoſition of the minde, to the eyes of them that cannot ſee farther within him, and therefore muſt onely judge of him by the outward appearance. So as if there were no more to be looked into, but the very methode and order of the booke, it will ſufficientlie cleare me of that firſt and grievouſeſt imputation, in the point of Religion: ſince in the firſt part, where Religion is onely treated of, I ſpeake ſo plainly. And what in other parts I ſpeake of Puritanes, it is onely of their morall faults, in that part where I ſpeake of policie: declaring when they contemne the law and ſo-*

veraigne

veraigné authoritie, what examplare puniſhment they deſerve for the ſame. And now as to the matter it ſelfe where-upon this skandale is taken, that I may ſufficiently ſatisfie all honeſt men, and by a juſt apologie raiſe up a braſen wall or bulwark againſt all the darts of the envious, I will the more narrowly rippe up the wordes, whereat they ſeeme to be ſomewhat ſtomacked.

Firſt then, as to the name of Puritanes, I am not ignorant that the ſtile thereof doth properly belong onely to that vile ſect amongſt the Anabaptiſts, called the Familie of love; becauſe they thinke themſelves onely pure, and in a manner, without ſinne, the onely true Church, and only worthie to bee participant of the Sacraments; and all the reſt of the world to be but abomination in the ſight of God. Of this ſpeciall ſect I principally meane, when I ſpeake of Puritanes; divers of them, as Browne, Penrie, *and others, having at ſundrie times come in Scotlond, to ſowe their popple amongſt us (and from my heart I wiſh, that they had left no ſchollers behinde them, who by their fruites will in the owne time be manifeſted) and partly, indeede, I give this ſtile to ſuch brainſick and headie preachers their diſciples and followers, as refuſing to be called of that ſect, yet participates too much with their*

humours, in maintaining the above mentioned errours; not onely agreeing with the generall rule of all Anabaptiſts, in the contempt of the civill Magiſtrate, and in leaning to their owne dreames and revelations; but particularly with this ſect, in accounting all men prophane that ſweares not to all their fantaſies; in making for everie particular queſtion of the policie of the Church, as great commotion, as if the article of the Trinitie were called in controverſie; in making the Scriptures to be ruled by their conſcience, and not their conſcience by the Scripture; and he that denies the leaſt jot of their grounds, ſit tibi tanquam ethnicus & publicanus; *not worthy to enjoy the benefite if breathing, much leſſe to participate with them of the Sacraments: and before that any of their grounds be impugned, let King, people, law, and all be tred under foote. Such holie warres are to be preferred to an ungodlie peace: no, in ſuch caſes, Chriſtian Princes are not only to be reſiſted unto, but not to be prayed for. For prayer muſt come of Faith, and it is revealed to their conſciences, that God will heare no prayer for ſuch a Prince. Judge then, Chriſtian reader, if I wrong this ſort of people, in giving them the ſtyle of that ſect, whoſe errours they imitate: and ſince they are contented to weare their liverie, let them not bee*

aſhamed

aſhamed to borrowe alſo their name. It is onely of this kind of men, that in this book I write ſo ſharpelie; and whom I wiſhe my Sonne to puniſhe, in-caſe they refuſe to obey the lawe, and will not ceaſe to ſtir up a rebellion. Whom againſt I have written the more bitterlie, in reſpect of divers famous libels, and injurious ſpeaches ſpred by ſome of them, not onely diſhonourably invective againſt all Chriſtian Princes, but even reprochefull to our profeſſion and religion, in reſpect they are come out under coullour thereof: and yet were never anſwered but by Papiſts, who generally meddle aſwell againſt them, as the religion it ſelfe; whereby the ſkandale was rather doubled, then taken away. But on the other part, I proteſt upon mine honour, I meane it not generally of all Preachers, or others, that likes better of the ſingle forme of policie in our Church, then of the many ceremonies in the Church of England; that are perſwaded, that their Biſhops ſmels of a Papall ſupremacie, that the Surpliſe, the cornerd Cap, and ſuch like, are the outward badges of Popiſh errors. No, I am ſo farre from being contentious in theſe things, (which for my owne part I ever eſteemed as indifferent) as I doe æqually love and honour the learned and grave men of either of theſe opinions. It can no waies become me to pronounce ſo light-

ly a ſentence, in ſo olde a controverſie. We all (God be praiſed) doe agree in the grounds, and the bitterneſſe of men upon ſuch queſtions, doth but trouble the peace of the Church; and gives advantage and entry to the Papiſts by our diviſion. But towards them, I onely uſe this proviſion, that where the Law is otherwayes, they may content themſelves ſoberly and quietly with their owne opinions, not reſiſting to the authoritie, nor breaking the law of the countrie; neither above all, ſtirring any rebellion or ſchiſme: but poſſeſſing their ſoules in peace, let them preaſſe by patience, and well grounded reaſons, either to perſwade all the reſt to like of their judgements; or where they ſee better grounds on the other part, not to be aſhamed peaceablie to incline thereunto, laying aſide all preoccupied opinions.

And that this is the onely meaning of my booke, and not any coldneſſe or crack in Religion, that place doth plainelie witneſſe, where, after I have ſpoken of the faults in our Eccleſiaſticall eſtate, I exhort my Sonne to be beneficiall unto the good men of the Miniſterie; praiſing God there, that there is preſently a ſufficient number of good men of them in this kingdome: and yet are they all knowne to be againſt the forme of the Engliſh Church. Yea, ſo farre I am in that place from admitting cor-

corruption in Religion, as I wiſh him in promooving them, to uſe ſuch caution, as may preſerve their eſtate from creeping to corruption; ever uſing that forme thorough the whole booke, where ever I ſpeake of bad preachers, tearming them ſome of the miniſters, and not Miniſters or Miniſtrie in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus *call that in me, where, ſpeaking of my Sonnes mariage (in caſe it pleaſed God before that time to cut the threed of my life) I plainelie forewarne him of the inconveniences that were like to inſue, in caſe he ſhould marrie any that be of a different profeſſion in Religion from him: notwithſtanding that the number of Princes profeſſing our Religion bee ſo ſmall, as it is hard to foreſee, how he can be that way, meetly matched according to his ranke.*

And as for the other point, that by ſome parts in this booke, it ſhould appeare, that I doe nouriſh in my minde, a vindictive reſolution againſt England, or ſome principals there; it is ſurelie more then wonderfull unto me, upon what grounds they can have gathered ſuch concluſions. For as upon the one part, I neither by name nor deſcription point out England in that part of my diſcourſe; ſo upon the other, I plainly bewray my meaning to be

of Scottiſh-men, where I conclude that purpoſe in theſe termes: "*That the love I* "*beare to my Son, hath mooved me to be* "*ſo plaine in this argument: for ſo that I* "*diſcharge my conſcience to him in uttering* "*the veritie, I care not what any traitour* "*or treaſon-allower doe thinke of it. And Engliſh-men could not thereby be meant, ſince they could be no traitors, where they ought no alleageance. I am not ignorant of a wiſe and Princely apophthegme, which the ſame Queene of England uttered about the time of hir owne coronation. But the drift of that diſcourſe doth fully cleare my intention, being onely grounded upon that precept to my Sonne, that he ſhould not permit any unreverent detracting of his predeceſſors; bringing in that purpoſe of my mother onely for an example of my experience anent Scottiſh-men, without uſing any perſwading to him of revenge. For a Kings giving of any fault the due ſtile, inferres no reduction of the faulters pardon. No, I am by a degree nearer of kinne unto my mother then he is, neither thinke I my ſelfe, either that unworthie, or that neere my ende, that I neede to make ſuch a* Davidicall *teſtament; ſince I have ever thought it the dutie of a worthie Prince, rather with a pike, then a pen, to write his juſt revenge. But in this matter I have no delight to be large, wiſhing all men to judge of my future*

pro-

projects, according to my by-past actions.

Thus having as much insisted in the clearing of these two points, as will (I hope) give sufficient satisfaction to all honest men, and leaving the envious to the foode of their owne venome; I will heartilie pray thee, loving reader, charitablie to conceive of my honest intention in this booke. I knowe the greatest part of the people of this whole Ile, have been verie curious for a sight thereof: some for the love they beare mee, either being particularlie acquainted with me, or by a good report that perhappes they have heard of mee; and therefore longed to see any thing, that proceeded from that authour whome they so loved and honoured; since bookes are vive Idees of the authours minde. Some onely for meere curiositie, that thinkes it their honour to know all new things, were curious to glut their eyes therewith, only that they might vaunt them to have seene it: and some fraughted with causelesse envie at the authour, did greedilie search out the booke, thinking their stomacke fit enough, for turning never so wholesome foode into noysome and infective humours. So as this their great concurrence in curiositie, (though proceeding from farre different complexions) hath inforced the un-timous divulgating of this booke, farre contrarie to my intention, as I have alreadie said. To

which

which hydra *of diverſlie enclined ſpectators, I have no targe to oppone but plainneſſe, patience, and ſinceritie: plainneſſe, for reſolving and ſatisfying of the firſt ſort; patience, for to beare with the ſhallowneſſe of the next; and ſinceritie to defie the malice of the third withall. Though I cannot pleaſe all men therein, I am contented ſo that I onely pleaſe the vertuous ſort: and though they alſo finde not everie thing therein, ſo fully to anſwere their expectation, as the argument would ſeeme to require; although I would wiſh them modeſtly to remember, that God hath not beſtowed all his gifts upon one, but parted them by a Juſtice diſtributive; and that many eyes ſees more then one; and that the varietie of mens minds is ſuch, that* tot capita tot ſenſus; *yea and that even the very faces, that God hath by nature brought foorth in the world, doe every one in ſome of their particular lineaments, differ from any other: yet in truth it was not my intention in handling of this purpoſe (as it is eaſie to perceive) fully to ſet downe here all ſuch grounds, as might out of the beſt writers have been alledged, and out of my owne invention and experience added, for the perfite inſtitution of a King: but onely to give ſome ſuch precepts to my owne Sonne, for the government of this Kingdome, as was meeteſt for him to be in-*

inſtructed in, and beſt became me to be the informer of.

If I in this booke have beene too particularly plaine, impute it to the neceſſitie of the ſubject, not ſo much being ordained for the inſtitution of a Prince in generall, as I have ſaid, as containing particular precepts to my Sonne in ſpeciall: whereof he could have made but a generall uſe, if they had not contained the particular diſeaſes of this Kingdome, with the beſt remedies for the ſame; which it became me beſt as a King, having learned both the theoricke and practicke thereof, more plainely to expreſſe, then any ſimple Schoole-man, that onely knowes matters of Kingdomes by contemplation.

But if in ſome places it ſeeme too obſcure, impute it to the ſhortneſſe thereof, being both for the reſpect of my ſelf, and of my Sonne, conſtrained thereunto: my owne reſpect, for fault of leaſure, being ſo continually occupied in the affaires of my office, as my great burthen, and reſt-leſſe faſherie is more then knowne, to all that knowes or heares of me: for my Sonnes reſpect, becauſe I know by my ſelfe, that a Prince ſo long as he is young, will be ſo carried away with ſome ſorte of delight or other, that he cannot patiently abide the reading of any large volume: and when he comes to a full maturitie of age, he muſt be ſo buſied

in

in the active part of his charge, as he will not bee permitted to beſtow many houres upon the contemplative part thereof. So as it was neither fit for him, nor poſſible for mee, to have made this Treatiſe any more ample then it is. Indeede I am little beholden to the curioſitie of ſome, who thinking it too large already (as appeares) for lacke of leaſure to copie it, drew ſome notes out of it, for ſpeeds ſake; putting in the one halfe of the purpoſe, and leaving out the other: not unlike the man that alleadged that part of the Pſalme, non eſt Deus; *but left out the preceding words,* Dixit inſipiens in corde ſuo. *And of theſe notes, making a little pamphlet (lacking both my methode and halfe of my matter) entitled it, forſooth,* The Kings Teſtament: *as if I had eiked a third Teſtament of my owne, to the two that are in the holy Scriptures. It is true that in a place thereof, for affirmation of the purpoſe I am ſpeaking of to my Sonne, I bring my ſelfe in there, as ſpeaking upon my Teſtament: for in that ſenſe, everie record in write of a mans opinion in any thing (in reſpect that papers out-lives their authors) is as it were a Teſtament of that mans will in that caſe: and in that ſenſe it is, that in that place I call this Treatiſe a Teſtament. But from any particular ſentence in a booke, to give the booke it ſelfe a*

title,

title, is as ridiculous, as to ſtile the booke of the Pſalmes, the booke of Dixit inſipiens, *becauſe with theſe words one of them doth begin.*

Well, leaving theſe new baptiſers and blockers of other mens books, to their owne follies, I returne to my purpoſe, anent the ſhortneſſe of this booke: ſuſpecting that all my excuſes for the ſhortneſſe thereof, ſhall not ſatisfie ſome, eſpecially in our neighbour countrie: who thought, that as I have ſo narrowly in this Treatiſe touched all the principall ſickneſſes in our kingdome, with overtures for the remedies thereof, as I ſaid before: ſo looked they to have found ſomething therein, that ſhould have touched the ſickneſſes of their ſtate, in the like ſort. But they will eaſily excuſe me thereof, if they will conſider the forme I have uſed in this Treatiſe; wherein I onely teach my Sonne, out of my owne experience, what forme of government is fitteſt for this Kingdome: and in one part thereof ſpeaking of the bordours, I plainely there doe excuſe my ſelfe, that I will ſpeake nothing of the ſtate of England, as a matter wherein I never had experience. I know, indeede, no Kingdome lackes her owne diſeaſes, and likewayes what intereſt I have in the proſperitie of that ſtate: for although I would be ſilent, my blood and diſcent doth ſufficiently proclaime it. But notwithſtanding,

ſtanding, ſince there is a lawfull Queene there preſently raigning, who hath ſo long with ſo great wiſdome and felicitie governed her Kingdomes, as (I muſt in true ſinceritie confeſſe) the like hath not been read nor heard of, either in our time, or ſince the dayes of the Romane Emperour Auguſtus; *it could no wayes become me, farre inferiour to her in knowledge and experience, to be a buſie-bodie in other Princes matters, and to fiſh in other folkes waters, as the proverbe is. No, I hope by the contrarie (with Gods grace) ever to keepe that Chriſtian rule, to doe as I would be done to: and I doubt nothing, yea even in her name I dare promiſe, by the by-paſt experience of her happie government, as I have alreadie ſaid, that no good ſubject ſhall be more carefull to enforme her of any corruptions ſtollen in in her ſtate: then ſhe ſhall be zealous for the diſcharge of her conſcience and honour, to ſee the ſame purged and reſtored to the auncient integritie: and further, during her time, becomes me leaſt of any to meddle in.*

And thus having reſolved all the doubts, ſo farre as I can imagine may be mooved againſt this treatiſe; it onely reſts to pray thee (charitable reader) to interpret favourably this birth of mine, according to the integritie of the author, and not looking for perfection in the worke it ſelfe. As

for

for my part, I onely glorie thereof in this point, that I truſt no ſort of vertue is condemned, nor any degree of vice is allowed in it: and that (though it be not perhaps ſo gorgeouſlie decked, and richly attired as it ought to be) it is at the leaſt rightly proportioned in all the members, without any monſtrous deformitie in any of them: and ſpecially that ſince it was firſt written in ſecret, and is now publiſhed, not of ambition, but of a kind of neceſſitie; it muſt be taken of all men, for the true image of my very minde, and forme of the rule, which I have preſcribed to my ſelfe and mine. Which as in all my actions I have hitherto preaſſed to expreſſe, ſo farre as the nature of my charge, and the condition of time would permit me: ſo beareth it a diſcoverie of that, which may be looked for at my hand, and where-to, even in my ſecret thoughts, I have engaged my ſelfe for the time to come. And thus in a firme truſt, that it ſhall pleaſe God, who with my being and Crowne, gave me this mind, to maintaine and augment the ſame in me and my poſteritie, to the diſcharge of our conſcience, the maintenance of our honor, and weale of our people, I bid thee hartily fare-well.

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OF A

KING's

CHRISTIAN DUTY

Towards

GOD.

Book the First.

AS he cannot bee thought worthie to rule and commaund others, that cannot rule and Dantone his owne proper affections and unreasonable appetites, so can he not be thought worthie to governe a Christian People knowing and fearing God, that in his own person and heart, feareth not and loveth not the Divine Majestie. Neither can any thing in his Government succeed well with him, (devise and labour as he list) as comming from a filthie spring, if his person be unsanctified:

The true ground of good Government.

ſanctified. For (as that Royall Prophet
Pſa.127.1. ſaith) *Except the Lord build the houſe; they labour in vain that build it: except the Lord keepe the Citie, the keepers watch it in vaine:* in reſpect the bleſſing of God hath only power to give the ſucceſſe there-
1 Cor.3.6. unto: and as *Paul* ſaith, he *planteth, Apollos watereth; but it is God onely that giveth the increaſe.* Therefore (my Sonne) first of all things, learne to know and love that GOD, whome-to yee have a double obligation; firſt, for that hee made you a Man; and next, for that he made you a little God to ſitte on his Throne, and rule over other men. Remember, that as in Dignitie he hath erected you above others, ſo ought yee in thankfulneſſe towards him, goe as farre beyond all others. A Moate in anothers eye, is a Beam into yours: a blemiſh in another, is a leaprous byle into you, and a venial ſinne (as the Papiſts call it) in another, is a great crime into you. Thinke not therefore, that the highneſſe of your dignitie diminiſheth your faults (much leſſe giveth you a licence to ſinne) but by the contrarie, your fault ſhall be aggravated, according to the height of your dignitie; any ſinne that yee commit, not being a ſingle ſinne, procuring but the fall of one; but being an exemplare ſinne, and therefore drawing with it the whole multitude to bee guiltie of

Double bond of a Prince to God.

The greatnes of the fault of a Prince.

of the ſame. Remember then, that this gliſtring worldlie glorie of Kings, is given them by God, to teach them to preſſe ſo to gliſter and ſhine before their People, in al works of Sanctification and Righteouſnes, that their Perſons as bright Lamps of Godlines and Vertue may, going in and out before their People, give light to al their ſteps. Remember alſo, that by the right knowledge, and feare of God (which is *the beginning of wiſedome*, as *Salomon* ſaith) ye ſhall know all the things neceſſarie for the diſcharge of your dutie, both as a Chriſtian, and as a King; ſeeing in him, as in a Mirrour, the courſe of all earthlie things, whereof he is the ſpring and only moover.

The true glorie of Kings.

Prov. 9. 10.

Now, the onely way to bring you to this knowledge, is diligentlie to reade his Word, and earneſtly to pray for the right underſtanding thereof. *Search the Scriptures*, ſaith Chriſt, *for they beare teſtimonie of me:* and *the whole Scripture*, ſaith Paul, *is given by inſpiration of God, and is profitable to teach, to convince, to correct, and to inſtruct in righteouſnes; that the man of God may be abſolute, being made perfit unto al good workes.* And moſt properly of any other, belongeth the reading thereof unto Kings, ſince in that part of Scripture, where the godly Kings are firſt made mention of, that were ordained to

The meanes to know God.

Joh. 5. 39.

2 Tim. 3. 16. 17.

Deut. 17.

rule over the People of God, there is an expresse and most notable Exhortation and Commaundement given them, to reade and meditate in the Law of God. I joyne to this, the carefull hearing of the Doctrine with attendance and reverence: For *faith cometh by hearing*, saith the same Apostle. But above all, beware yee wrest not the Word to your owne appetite, as over many doe, making it like a Bell to sound as yee please to interpret: but by the contrarie, frame all your affections, to follow precisely the rule there set down.

Rom. 10. 17.

Wherein chiefly the whole Scripture consisteth.

The whole Scripture chiefly containeth two things: A Command, and a Prohibition; to do such things, and to abstaine from the contrarie. Obey in both; neither thinke it enough to abstaine from evil, and do no good: nor thinke not that if yee doe many good things, it may serve you for a cloake to mixe evil turnes there with. And as in these two points, the whole Scripture principally consisteth: so in two degrees standeth the whole Service of God by Man: interiour, or upward; exteriour or downward: The first, by Prayer in faith towards God; the next, by workes flowing thereafra before the World: which is nothing else, but the exercise of Religion towards God, and of equitie towards your Neighbour.

Two degrees of the Service of God.

A regardable paterne.

As for the particular poynts of Religion, I needs

I neede not to dilate them; I am no hypocrite, follow my foote-ſteppes, and your owne preſent education therein. I thanke God, I was never aſhamed to give account of my Profeſſion, howſoever the malitious lying Tongues of ſome have traduced me: and if my Conſcience had not reſolved me, that all my Religion preſently profeſſed by me and my Kingdome, was grounded upon the plaine wordes of the Scripture, without the which all points of Religion are ſuperfluous, as anie thing contrarie to the ſame is abomination, I had never outwardlie avowed it, for pleaſure or awe of any fleſh.

And as for the points of Equitie towards your Neighbour (becauſe that will fall in properlie, upon the ſecond part concerning a Kings office) I leave it to the owne roome.

Religion.

For the firſt part then of Mans ſervice to his God, which is Religion, that is, the Worſhippe of God according to his revealed Will, it is wholie grounded upon the Scripture, as I have alreadie ſayd, quickened by faith, and conſerved by Conſcience. For the Scripture, I have now ſpoken of it in generall: but that ye may the more readilie make choiſe of any part thereof, for your inſtruction or comfort, remember ſhortly this methode.

The method of Scripture.

The whole Scripture is dited by Gods ſpirit,

ſpirit, thereby, as by his lively word, to inſtruct and rule the whole Church Militant to the ende of the world. It is compoſed of two parts, the Olde and New Teſtament. The grounde of the former is the Law, which ſheweth our ſinne, and containeth Juſtice: the ground of the other is Chriſt, who pardoning Sinne con-

Of the Law. taineth Grace. The ſumme of the Law is the Tenne Commandements, more largely dilated in the Bookes of *Moſes*, interpreted and applied by the Prophets, and by the Hiſtories, are the examples ſhewed of obedience or diſobedience thereto, and what *præmium* or *pœna* was accordinglie given by God. But becauſe no man was able to keepe the Law, nor any part thereof, it pleaſed God of his infinite wiſedome and goodneſſe, to incarnate his onely Sonne in our nature, for ſatisfaction of his Juſtice in his Suffering for us: that ſince we could not be ſaved by Doing, we might at leaſt, be ſaved by Beleeving.

Of Grace. The ground therefore of the word of Grace, is contained in the foure Hiſtories of the birth, life, death, reſurrection and aſcenſion of Chriſt. The larger interpretation and uſe thereof, is contained in the Epiſtles of the Apoſtles: and the practiſe in the faithfull or unfaithfull, with the Hiſtorie of the Infancie and firſt progreſſe of the Church is contained in their acts.

Would

Would ye then know your ſinne by the Law? reade the bookes of *Moſes* containing it. Would yee have a commentarie thereupon? Reade the Prophets, and likewiſe the bookes of the *Proverbs* and *Eccleſiaſtes*, written by that great paterne of Wiſedome, *Salomon*; which will not onely ſerve you for Inſtruction, how to walke in the obedience of the Law of God, but is alſo ſo full of golden Sentences, and morall Precepts, in all things that can concerne your Converſation in the world, as among all the prophane Philoſophers and Poets, ye ſhall not finde ſo rich a ſtorehouſe of precepts of naturall Wiſedome, agreeing with the will and divine wiſedome of God. Would ye ſee how good men are rewarded, and wicked puniſhed? Looke the hiſtoricall partes of theſe ſame bookes of *Moſes*, together with the Hiſtories of *Joſua*, the *Judges*, *Ezra*, *Nehemiah*, *Eſther*, and *Job*: but ſpecially the bookes of the *Kings*, and *Chronicles*, wherewith ye ought to be familiarly acquainted: for there ſhall ye ſee your ſelfe, as in a Mirrour, in the Catalogue either of the good or the evill Kings. *Vſe of the Law.*

Would yee knowe the Doctrine, life and death of our Saviour Chriſt? reade the Evangeliſts. Would ye be more particularly trained up in his Schoole? meditate upon the Epiſtles of the Apoſtles. And *Vſe of the Goſpel.*

would yee bee acquainted with the practizes of that doctrine in the persons of the Primitive Church? Cast up the Apostles Acts. And as to the Apocryphe bookes, I omit them, because I am no Papist, as I said before, and indeede some of them are no wayes like the ditement of the Spirit of God.

How to reade the Scripture.

But when yee reade the Scripture, reade it with a sanctified and chaste heart: admire Reverentlie such obscure places as ye understand not, blaming only your own capacitie: reade with delight the plaine places, and study carefully to understand those that are somewhat difficile: preasse to be a good textuare; for the Scripture is ever the best interpreter of it selfe. But preasse not curiously to seek out farther then is contained therein; for that were over unmannerly a presumption, to strive to be further upon Gods secrets, then he hath Will ye be: for what he thought needfull for us to know, that hath he revealed there. And delight most in reading such partes of the Scripture, as may best serve for your instruction in your Calling; rejecting foolish Curiosities upon Genealogies and Contentions, *which are but vaine and profit not*, as *Paul* saith.

Tit. 3. 9.

Faith the nourisher of Religion.

Now, as to Faith, which is the nourisher and quickner of Religion, as I have alreadie said, it is a sure perswasion and apprehen-

prehenſion of the promiſes of God, applying them to your Soule: and therefore may it juſtly be called, the Golden Chaine that linketh the Faithfull Soule to Chriſt. And becauſe it groweth not in our garden, but *is the free gift of God*, as the ſame Apoſtle ſaith, it muſt be nouriſhed by Prayer, which is nothing elſe, but a friendly talking with God. Philip. 1. 29.

Prayer: and whence to learne the beſt forme thereof.

As for teaching you the forme of your prayers, the Pſalmes of *David* are the meeteſt Schoole-maſter that ye can be acquainted with (next the prayer of our Saviour, which is the onely rule of Prayer) whereout of as of moſt rich and pure Fountaines, yee may learne all forme of Prayer, neceſſarie for your comfort at all occaſions. And ſo much the fitter are they for you, then for the common ſort, in reſpect the Compoſer thereof was a King: and therefore beſt behooved to know a King's wants, and what things were meeteſt to be required by a King at God's hand for remedie thereof.

Severall exerciſe of prayer.

Uſe often to pray when yee are quieteſt, eſpecially forget it not in your bed, how oft ſoever yee doe it at other times: for publique prayer ſerveth as much for example, as for any particular comfort to the Supplicant.

What rule or regard to be uſed in prayer.

In your Prayer, be neither over ſtraunge with God, like the ignorant common ſort, that

that prayeth nothing but out of books; nor yet over homelie with him, like ſome of the vaine Phariſaicall Puritanes, that think they rule him upon their fingers. The former way will breed an uncouth coldnes in you towards him, the other will breede in you a contempt of him. But in hour prayer to God ſpeake with all Reverence: For if a Subject, will not ſpeake but reverently to a King, much leſſe ſhould any fleſh preſume to talke with God, as with his companion.

What to crave of God.

Crave in your Prayer, not onely things ſpirituall, but alſo things temporall, ſometimes of greater, and ſometimes of leſſe conſequence; that ye may lay up in ſtore his grant of theſe things, for confirmation of your Faith, and to be an arles-penny unto you of his love. Pray, as ye finde your heart moveth you, *pro re natâ:* but ſee that ye ſute noe unlawfull things, as revenge, luſt, or ſuch like: for that prayer cannot come of Faith: *and whatſoever is done without Faith is Sinne,* as the Apoſtle ſaith.

Rom. 14. 23.

How to interpret the iſſue of prayer. Luk. 18.

When yee obtaine your prayer, thanke him joyfully therefore: if otherwayes, beare patiently, preaſſing to win him with importunitie, as the Widow did the unrighteous Judge: and if notwithſtanding thereof ye be not heard, aſſure your ſelfe, God foreſeeth that which yee aske is not for

for your weale: and learne in time, ſo to interprete all the adverſities that God ſhall ſend unto you; ſo ſhall ye in the middeſt of them, not onely be armed with patience, but joyfullie lift up your eyes from the preſent trouble, to the happie ende that God will turne it to. And when ye finde it once ſo fall out by proofe, arme your ſelfe with the experience thereof againſt the next trouble, aſſuring your ſelfe, though yee cannot in time of the ſhowre ſee thorough the clowd, yet in the end, ſhall ye find, God ſent it for your weale, as yee found in the former.

Conſcience the conſerver of Religion.

And as for Conſcience, which I called the Conſerver of Religion, it is nothing elſe, but the light of knowledge that God hath planted in man, which ever watching over all his actions, as it beareth him a joyfull teſtimonie when he does right, ſo choppeth it him with a feeling that hee hath done wrong, when ever he committeth any ſinne. And ſurely, although this Conſcience bee a great torture to the wicked, yet it is as great comfort to the godlie, if wee will conſider it rightly. For have we not a great advantage, that have within our ſelves while we live heere, a Count booke and Inventarie of al the crimes that wee ſhall be accuſed of, either at the houre of our death, or at the great day of judgement; which when wee pleaſe

The inventarie of our life.

(yea

(yea though wee forget) will chop, and remember us to look upon it; that while we have leaſure and are here, we may remember to amend; and ſo at the day of our triall, compeare with *new and white garments waſhed in the bloud of the Lambe*, as S. *John* ſaith, Above all then, my Sonne, labour to keepe ſound this Conſcience, which many prattle of, but over few feele: eſpecially be carefull to keepe it free from two diſeaſes, wherewith it uſeth oft to be infected; to wit, Leproſie, and Superſtition: the former is the mother of Atheiſm, the other of Hereſies. By a leprouſe Conſcience, I meane *a Cauterized Conſcience*, as *Paul* calleth it, being become ſenſeleſſe of Sinne, through ſleeping in a careleſſe Securitie, as King *Davids* was, after his Murther and Adulterie, ever till he was wakened by the Prophet *Nathans* Similitude. And by Superſtition, I meane, when one reſtraines himſelfe to any other rule in the ſervice of God, then is warranted by the Word, the onely true Square of Gods ſervice.

Rev.7.14.

The diſeaſes of Conſcience.

1 Tim.4.2.

As for a preſervative againſt this leaproſie, remember ever once in the foure and twentie houres, either in the night, or when yee are at greateſt quiet, to call your ſelfe to account of all your laſt dayes actions, either wherein yee have committed things ye ſhould not, or omitted the things

Preſervative againſt leaproſie of Conſcience.

things yee ſhould doe, either in your Chriſtian or Kingly calling: and in that account, let not your ſelfe be ſmoothed over with that flattering φιλαυτία, which is over kindly a ſicknes to all mankinde: but cenſure your ſelfe as ſharply, as if yee were your owne enemie: *For if ye judge your ſelfe, ye ſhall not be judged*, as the Apoſtle ſaith: and then according to your cenſure, reforme your actions as far as ye may; eſchewing ever, willfully and wittingly to contrarie your Conſcience. For a ſmall Sinne willfully committed, with a deliberate reſolution to breake the bridle of Conſcience therein, is farre more grievous before God, then a greater ſinne committed in a ſuddaine paſſion, when Conſcience is aſleepe. Remember therefore in all your actions, of the great Account that yee are one day to make: in all the dayes of your life ever learning to die, and living everie day as it were your laſt;

1 Cor. 11. 31.

Laſt account.

Omnem crede diem tibi diluxiſſe ſupremum. — *Horat. lib. 1. epiſt.*

And therefore, I would not have you to pray with the Papiſts, to bee preſerved from ſuddaine death, but that God would give you grace ſo to live, as yee may everie houre of your life be readie for death: ſo ſhall ye attaine to the vertue of true Fortitude, never being affraid for the horror of death, come,

True Fortitude.

come when he liſt. And eſpeciallie, beware to offend your Conſcience, with uſe of Swearing or Lying, ſuppoſe but in jeſt; for Oathes are but an uſe, and a ſinne cloathed with no delight nor gaine, and therefore the more inexcuſable even in the ſight of men: and Lying commeth alſo much of a vile uſe, which banniſheth ſhame. Therefore beware even to denie the trueth, which is a ſort of lie, that may beſt be eſchewed by a perſon of your ranke. For if any thing bee asked at you that yee thinke not meete to reveale, if yee ſay, that queſtion is not pertinent for them to aske, who dare examine you further? and uſing ſometimes this anſwere both in true and falſe things that ſhall bee asked at you, ſuch unmannerly people will never be the wiſer thereof.

Fooliſh uſe of oathes.

Againſt ſuperſtition.

And for keeping your Conſcience ſound from that ſicknes of Superſtition, yee muſt neither lay the ſafetie of your Conſcience upon the credit of your owne conceites, nor yet of other mens humours, how great Doctours of Divinitie that ever they bee: but ye muſt onely ground it upon the expreſſe Scripture: For Conſcience not grounded upon ſure knowledge, is either an ignorant fantaſie, or an arrogant vanitie. Bewarre therefore in this Caſe with two extremities: the one, to beleeve with the Papiſts, the Churches authoritie, better

then your owne knowledge: the other to leane, with the Anabaptiſtes, to your owne conceits and dreamed revelations.

But learne wiſely to diſcerne betwixt points of Salvation and indifferent things, betwixt Subſtance and Ceremonies; and betwixt the expres Commaundment and Will of God in his Word, and the invention or ordinance of Man: ſince all that is neceſſarie for Salvation is contained in the Scripture. For in any thing that is expreſly commanded or prohibited in the booke of God, ye cannot be over preciſe, even in the leaſt thing; counting every ſinne, not according to the light eſtimation, and common uſe of it in the World, but as the booke of God counteth of it. But as for all other things not contained in the Scripture, ſpare not to uſe or alter them, as the neceſſitie of the time ſhall require. And when any of the Spiritual office-bearers in the Church, ſpeaketh unto you any thing that is well warranted by the Word, reverence and obey them as the Heraulds of the moſt high God: but, if paſſing that bounds, they urge you to embrace any of their fantaſies in the place of Gods Word, or would colour their particulars with a pretended zeale, acknowledge them for no other then vaine men, exceeding the bounds of their calling; and according to your office, gravely and with authoritie redact them in order again. To

Difference of internall and externall things.

Account of things externall.

Concluſion, To conclude then, both this purpoſe of Conſcience, and the firſt part of this Booke; Keepe God more ſparingly in your mouth, but aboundantly in your heart: be preciſe in effect, but ſociall in ſhew: kythe more by your deedes then by your wordes the love of Vertue and hatred of Vice: and delight more to be godlie and vertuous in deed, then to be thought and called ſo; expecting more for your praiſe and reward in heaven, then heere: and apply to all your outward actions Chriſtes commaund, to pray and give your almes ſecretly: So ſhall ye on the one part be inwardly garniſhed with true Chriſtian humility, not outwardly (with the proud Phariſie) glorying in your godlines: but ſaying, as Chriſt commandeth us all, when wee have done all that wee can, *Inutiles ſervi ſumus.* And on the other part, yee ſhall eſchew outwardlie before the world, the ſuſpicion of filthie proud Hypocriſie and deceitfull Diſſimulation.

Luk. 17. 10.

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OF A KING's DUTY In His OFFICE.

CALIFORNIA EXPOSITION LIBRARY

Book the Second.

BUt as ye are clothed with two Callings, ſo muſt ye be alike carefull for the diſcharge of them both: that as yee are a good Chriſtian, ſo ye may bee a good King, diſcharging your office (as I ſhewed before) in the points of juſtice and equitie: which in two ſundrie waies ye muſt doe: the one, in eſtabliſhing and executing (which is the life of the law) good lawes among your people: the other, by your behaviour in your owne perſon, and with your ſervants, to

The office of a King.

Plato in Polit. Iſocr. in Sym.

teach your people by your example: for people are naturally inclined to counterfaite (like Apes) their Princes manners, according to the notable saying of *Plato*, expressed by the Poet,

Plato in Polit.

Componitur orbis
Regis ad exemplum, nec sic inflectere sensus
Humanos edicta valent, quàm vita regentis.

Claudian. in 4. cons. Hon.

For the part of making, and executing of lawes, consider first the true difference betwixt a lawfull good King, and an usurping Tyrant, and ye shall the more easily understand your dutie herein: for *contraria juxta se posita magis eluceſcunt*. The one acknowledgeth himselfe ordained for his people, having recieved from God a burthen of government whereof he must bee count-able: the other thinketh his people ordained for him, a pray to his passions and inordinate appetites, as the fruites of his magnanimitie. And therefore, as their ends are directlie contrarie, so are their whole actions, as meanes, whereby they preasse to attaine to their ends: A good King, thinking his highest honour to consist in the due discharge of his calling, employeth all his studie and paines, to procure and maintaine, by the making and execution of good lawes, the well-fare and peace of his people; and as their naturall father

Difference of a King and a Tyrant.

Plato in Polit.

Arist. 5. Polit.

Xen. 8. Cyr. Cic. lib. 5. de Rep.

father and kindly maiſter, thinketh his greateſt contentment ſtandeth in their proſperitie, and his greateſt ſuretie in having their hearts, ſubjecting his owne private affections and appetites to the weale and ſtanding of his ſubjects, ever thinking the common intereſſe his chiefeſt particular: where by the contrarie, an uſurping Tyrant, thinking his greateſt honour and felicitie to conſiſt in attaining *per fas, vel nefas,* to his ambitious pretenſes, thinketh never himſelfe ſure, but by the diſſention and factions among his people; and counterfeiting the Saint while hee once creepe in credit, will then (by inverting all good lawes to ſerve onely for his unrulie private affections) frame the Common-weale ever to advance his particular: building his ſuretie upon his peoples miſerie: and in the end (as a ſtep-father and an uncouth hireling) make up his owne hand upon the ruines of the Republicke. And according to their actions, ſo receive they their reward. For a good King (after a happie and famous Reigne) dieth in peace, lamented by his Subjects, and admired by his neighbours; and leaving a reverent renowne behinde him in earth, obtaineth the crowne of eternal felicitie in heaven. And although ſome of them (which falleth out very rarely) may bee cut off by the treaſon of ſome unnaturall ſubjects, yet liveth

Ariſt. 5. Polit. Tacit. 4. hiſt.

The iſſue and rewards of a good King.

Cic. 6. de Rep.

liveth their fame after them, and some notable plague faileth never to over-take the committers in this life, besides their infamie to all posterities hereafter. Where by the contrarie, a Tyrannes miserable and infamous life, armeth in end his owne subjects to become his burreaux: and although that rebellion be ever unlawfull on their part, yet is the world so wearied of him, that his fall is little meaned by the rest of his subjects, and but smyled at by his neighbours. And besides the infamous memorie he leaveth behinde him here, and the endlesse paine he sustaineth hereafter, it oft falleth out, that the committers not onely escape unpunished, but farther, the fact will remaine as allowed by the law in divers ages thereafter. It is easie then for you (my Sonne) to make a choyse of one of these two sorts of rulers, by following the way of vertue to establish your standing; yea, in case ye fell in the high way, yet should it be with the honourable report, and just regrate of all honest men.

The issue of Tyrannes Arist. 5. Polit. Iocr. in Sym.

And therefore to returne to my purpose anent the government of your subjects, by making and putting good lawes to execution; I remitte the making of them to your owne discretion, as yee shall finde the necessitie of new-rising corruptions to require them: for, *ex malis moribus bonæ*

Anent the making of lawes.

næ leges natæ ſunt: beſides, that in this countrie, we have alreadie moe good lawes then are well execute, and am onely to inſiſt in your forme of government anent their execution. Onlie remember, that as Parliaments have been ordained for making of lawes, ſo yee abuſe not their inſtitution, in holding them for any mens particulars. For as a Parliament is the honourableſt and higheſt judgement in the land (as being the Kings heade Courte) if it be well uſed, which is by making of good lawes in it; ſo is it the in-juſteſt judgement-ſeate that may bee, being abuſed to mens particulars: irrevocable decreits againſt particular parties being given therein under colour of generall lawes, and oft-times the Eſtates not knowing themſelves whom thereby they hurt. And therefore hold no Parliaments but for neceſſity of new lawes, which would be but ſeldome: for few lawes and well put in execution, are beſt in a well ruled Common-weale. As for the matter of fore-faltures, which alſo are done in Parliament, it is not good tigging with theſe things; but my advice is, ye fore-fault none but for ſuch odious crimes as may make them unworthie ever to bee reſtored againe. And for ſmaller offences, ye have other penalties ſharpe enough to be uſed againſt them.

The authoritie and true uſe of Parliaments.

L. 12. Tab.

Cic. 3. de leg. pro D. ſ. & pro Seſt.

Anent the execution of Lawes.

And as for the execution of good lawes, whereat I left, remember that among the differences that I put betwixt the formes of the government of a good King, and an usurping Tyrant; I shew how a Tyrant would enter like a Saint while hee found himselfe fast under-foote, and then would suffer his unrulie affections to burst foorth. Therefore be ye contrarie at your first entrie to your Kingdome, to that *Quinquennium Neronis*, with his tender hearted wish, *Vellem nescirem literas*, in giving the lawfull execution against all breakers thereof but exception. For since yee come not to your Reigne *precario*, nor by conqueſt, but by right and due discent; feare no uproares for doing of justice, since yee may assure your selfe, the most part of your people will ever naturallie favour justice: providing alwaies, that ye doe it onely for love to justice, and not for satisfying any particular passions of yours, under colour thereof: otherwise, how justlie that ever the offender deserve it, yee are guiltie of murther before God. For ye must consider, that God ever looketh to your inward intention in all your actions.

A just severitie to be used at first.

Sen. de cl. Ar. 7 pol.

Plato 2. & 10. de Repub. Cic. ad Q. fr.

And when ye have by the severitie of justice once setled your countries, and made them knowe that yee can strike, then may ye thereafter all the dayes of your life mixe justice with mercie, punishing or

A good mixture. Plato in Pol. & 9. de L. Sal. Orat. ad Cæsar.

or ſparing, as ye ſhall finde the crime to have been wilfullie or raſhlie committed, and according to the by-paſt behaviour of the committer. For if otherwiſe ye kyth your clemencie at the firſt, the offences would ſoone come to ſuch heapes, and the contempt of you growe ſo great, that when yee would fall to puniſh, the number of them to be puniſhed would exceede the innocent; and ye would be troubled to reſolve whome at to begin: and againſt your nature would be compelled then to wracke manie, whom the chaſtiſement of fewe in the beginning might have preſerved. But in this, my over deare bought experience may ſerve you for a ſufficient leſſon. For I confeſſe, where I thought (by being gracious at the beginning) to winne all mens hearts to a loving and willing obedience, I by the contrarie found, the diſorder of the countrie, and the loſſe of my thankes to be all my reward. *A deare preſident.*

But as this ſevere juſtice of yours upon all offences would be but for a time, (as I have alreadie ſayd) ſo is there ſome horrible crimes that yee are bound in conſcience never to forgive: ſuch as Witch-craft, wilfull murther, Inceſt (eſpecially within the degrees of conſanguinitie) Sodomy, Poyſoning, and falſe coyne. As for offences againſt your owne perſon and authority, ſince the fault concerneth your ſelfe, I *Crimes unpardonable.*

Treaſon againſt the Prince his perſon or authoritie.

remit to your owne choyſe to puniſh or pardon therein, as your heart ſerveth you, and according to the circumſtances of the turne and the qualitie of the committer.

Here would I alſo eike another crime to be unpardonable, if I ſhould not be thought partiall: but the fatherlie love I beare you, will make me breake the bounds of ſhame in opening it unto you. It is then, the falſe and unreverent writing or ſpeaking of malicious men againſt your Parents and Predeceſſors: ye know the commaund in Gods law, *Honour your Father and Mother:* and conſequently, ſen yee are the lawfull magiſtrate, ſuffer not both your Princes and your Parents to be diſhonoured by any; eſpecially, ſith the example alſo toucheth your ſelfe, in leaving thereby to your ſucceſſors, the meaſure of that which they ſhall mette out againe to you in your like behalfe. I graunt we have all our faults, which, privatelie betwixt you and God, ſhould ſerve you for examples to meditate upon, and mend in your perſon; but ſhould not bee a matter of diſcourſe to others whatſoever. And ſith yee are come of as honourable Predeceſſours as anie Prince living, repreſſe the inſolence of ſuch, as under pretence to taxe a vice in the perſon, ſeekes craftily to ſtaine the race, and to ſteale the affection of the people from their poſteritie. For how

Stayning of the blood.

Exod. 20. 12.

Plato 4. de Legib.

how can they love you, that hated them whom-of ye are come? Wherefore deſtroy men innocent young ſucking Wolves and Foxes? but for the hatred they beare to their race: and why will a colt of a Courſer of Naples, give a greater price in a market, then an Aſſe-colt? but for love of the race. It is therefore a thing monſtrous, to ſee a man love the childe, and hate the Parents: as on the other part, the infaming and making odious of the parent, is the readieſt way to bring the ſonne in contempt. And for concluſion of this poynt, I may alſo alledge my owne experience. For beſides the judgements of God, that with my eyes I have ſeene fall upon all them that were chiefe traytors to my parents, I may juſtlie affirme, I never found yet a conſtant byding by me in all my ſtraites, by any that were of perfit age in my parents daies, but onely by ſuch as conſtantly bode by them. I meane ſpecially by them that ſerved the Queene my mother: for ſo that I diſcharge my conſcience to you, my Sonne, in revealing to you the trueth, I care not what any traytor or treaſon-allower thinke of it.

And although the crime of oppreſſion be not in this ranke of unpardonable crimes, yet the over-common uſe of it in this nation, as if it were a vertue, eſpecially by the greateſt rank of ſubjects in the land, *of oppreſſion.*

requi-eth

requireth the King to be a ſharpe cenſurer thereof. Be diligent therefore to trie, and awfull to beate downe the hornes of proude oppreſſors: embrace the quarrell of the poore and diſtreſſed, as your owne particular, thinking it your greateſt honour to repreſſe the oppreſſours: care for the pleaſure of none, neither ſpare ye any paines in your own perſon, to ſee their wrongs redreſſed: and remember of the honourable ſtile given to my grand-father of worthie memorie, in being called *the poore mans King*. And as the moſt part of a Kings office, ſtandeth in deciding that queſtion of *Meum*, and *Tuum*, among his ſubjects: ſo remember when ye ſit in judgement, that the Throne ye ſit on is Gods, as *Moſes* ſaith, and ſway neither to the right hand nor to the left; either loving the rich, or pitying the poore. Juſtice ſhould bee blinde and friendleſſe: it is not there ye ſhould reward your friends, or ſeeke to croſſe your enemies.

Ariſt. 5. Polit.
Iſocr. de reg.
Cic. in Off. & ad Q. fr.
The true glorie of Kings.
A memorable and worthie paterne.
Deut. 1.
Plato in Polit.
Cic. ad Q. frat.
Ariſt. 1. Rhet.
Pla. in Ax.

Heere now ſpeaking of oppreſſours and of juſtice, the purpoſe leadeth me to ſpeake of Hie-land and Bordour oppreſſions. As for the Hie-lands, I ſhortly comprehend them all in two ſorts of people: the one, that dwelleth in our maine land, that are barbarous for the moſt part, and yet mixed with ſome ſhewe of civilitie: the other that dwelleth in the Iles, and are alluterlie bar-

Of the Hie-lands.

barbares, without any ſort or ſhew of civilitie. For the firſt ſort, put ſtraitly to execution the lawes made alreadie by mee againſt their Over-lords, and the chiefes of their Clannes; and it will be no difficultie to danton them. As for the other ſort, followe foorth the courſe that I have intended, in planting Colonies among them of anſwerable Inlands ſubjects, that within ſhort time may reforme and civilize the beſt inclined among them: rooting out or tranſporting the barbarous and ſtubborne ſort, and planting civilitie in their roomes.

Of the Borders.

But as for the Bordours, becauſe I know, if ye injoy not this whole Ile, according to Gods right and your lineall diſcent, ye will never get leave to brooke this North and barrenneſt part thereof; no, not your owne head whereon the Crowne ſhould ſtand; I neede not in that caſe trouble you with them: for then they will be the middeſt of the Ile, and ſo as eaſily ruled as any part thereof.

A neceſſarie point in a good government. Plato in Polit.

And that ye may the readier with wiſedome and juſtice governe your ſubjects, by knowing what vices they are naturally moſt inclined to, as a good Phyſician, who muſt firſt know what peccant humours his patient naturallie is moſt ſubject unto, before he can begin his cure, I ſhall therefore ſhortlie note unto you, the principall

cipall faults that every ranke of the people of this countrey is moſt affected unto. And as for England, I will not ſpeake bygeſſe of them, never having beene among them; although I hope in that God, who ever favoureth the right, before I die, to be as well acquainted with their faſhions.

A conſideration of the three Eſtates.

As the whole ſubjects of our countrey (by the auncient and foundamental policie of our Kingdome) are divided into three eſtates; ſo is everie eſtate hereof generallie ſubject to ſome ſpeciall vices; which in a maner by long habitude, are thought rather vertue then vice among them: not that every particular man, in any of theſe rankes of men, is ſubject unto them; for there is good and evill of all ſorts: but that I meane, I have found by experience, theſe vices to have taken greateſt holde with theſe rankes of men.

And firſt, that I prejudge not the Church of her auncient priviledges, reaſon would ihee ſhould have the firſt place, for orders ſake, in this catalogue.

The diſeaſes of the Church.

The naturall ſickneſſes that have ever troubled, and beene the decay of all the Churches, ſince the beginning of the world, chaunging the candle-ſticke from one to another, as *John* ſaith, have beene Pride, Ambition, and Avarice: and now laſt, theſe ſame infirmities wrought the overthrow of the Popiſh Church, in this countrey

trey and divers others. But the reformation of Religion in Scotland, being extraordinarilie wrought by God, wherein many things were inordinately done by a popular tumult and rebellion, of ſuch as blindly were doing the worke of God, but clogged with their owne paſſions and particular reſpects, as well appeared by the deſtruction of our policie; and not proceeding from the Princes order, as it did in our neighbour countrey of England, as likewiſe in Denmarke, and ſundrie parts of Germanie; ſome firie ſpirited men in the Miniſterie, got ſuch a guiding of the people at that time of confuſion, as finding the guſte of government ſweete, they begouth to fantaſie to themſelves, a Democratick forme of government: and having (by the iniquitie of time) been over-well baited upon the wracke, firſt of my Grand-mother, and next of my owne mother, and after uſurping the libertie of time in my long minoritie, ſetled themſelves ſo faſt upon that imagined Democracie, as they fed themſelves with the hope to become *Tribuni plebis*: and ſo in a populare government by leading the people by the noſe, to beare the ſway of all the rule. And for this cauſe, there never roſe faction in the time of my minoritie, nor trouble ſen-ſyne, but they that were upon that factious part, were ever careful to perſwade and

The occaſion of the Tribunate of ſome Puritanes.

Such were the Demagogi at Athens.

Their formes in the State.

and allure theſe unrulie ſpirits among the Miniſterie, to ſpouſe that quarrell as their own: where-through I was ofttimes calumniated in their populare Sermons, not for any evill or vice in me, but becauſe I was a King; which they thought the higheſt evill. And becauſe they were aſhamed to profeſſe this quarrell, they were buſie to looke narrowly in all my actions; and I warrant you a moate in my eye, yea a falſe report was matter enough for them to worke upon: and yet for all their cunning whereby they pretended to diſtinguiſh the lawfulnes of the office, from the vice of the perſon, ſome of them would ſometimes ſnapper out well groſſelie with the truth of their intentions: informing the people, that all Kings and Princes were naturally enemies to the libertie of the Church, and could never patiently beare the yoke of Chriſt: with ſuch ſound doctrine fed they their ſlockes. And becauſe the learned, grave, and honeſt men of the Miniſterie, were ever aſhamed and offended with their temeritie and preſumption, preaſſing by all good meanes by their authoritie and example, to reduce them to a greater moderation; there could be no way found out ſo meet in their conceit, that were turbulent ſpirites among them, for maintaining their plottes, as paritie in the Church: whereby the ignorants were

Their razing the ground of the Princely rule.

emboldened

emboldened (as bairdes) to crie the learned, godlie, and modeſt out of it: paritie the mother of confuſion, and enemie to Unitie which is the mother of ordour. For if by the example thereof, once eſtabliſhed in the Eccleſiaſticall government, the Politicke and Civill eſtate ſhould be drawne to the like, the greate confuſion that thereupon would ariſe, may eaſily be diſcerned. Take heed therefore (my Sonne) to ſuch Puritanes, verie peſtes in the Church and Common-weale: whom no deſerts can obliſhe, neither oathes or promiſes binde; breathing nothing but ſedition and calumnies, aſpiring without meaſure, rayling without reaſon, and making their owne imaginations (without anie warrant of the word) the ſquare of their conſcience. I proteſt before the great God, and ſince I am here as upon my Teſtament, it is no place for me to lie in, that ye ſhall never finde with any Hie-land or Border theeves greater ingratitude, and moe lies and vile perjuries, then with theſe phanaticke ſpirits. And ſuffer not the principals of them to brooke your land, if ye like to ſit at reſt: except ye would keepe them for trying your patience, as *Socrates* did an evill wife.

Their pretence of Paritie.

An evill ſort of ſeedmen in the ſtate.

Xantippe.

And for preſervative againſt their poyſon, intertaine and advaunce the godlie, learned, and modeſt men of the Miniſtry, whom-

Preſervative againſt ſuch poyſon.

whom of (God be praiſed) there lacketh not a ſufficient number: and by their proviſion to Biſhopricks and Benefices (annulling that vile act of Annexation, if ye find it not done to your hand) ye ſhall not only baniſh their conceited Paritie, whereof I have ſpoken, and their other imaginarie grounds; which can neither ſtand with the ordour of the Church, nor the peace of a Common-weale and well ruled Monarchie: but ye ſhall alſo reeſtabliſh the olde inſtitution of three Eſtates in Parliament, which can no otherwiſe be done. But in this I hope (if God ſpare me daies) to make you a faire entrie; alwaies where I leave, follow ye my ſteps.

Paritie incompatible with a Monarchie.

Generall advice in behalfe of the Church.

And to end my advice anent the Church eſtate, cheriſh no man more then a good Paſtor, hate no man more then a proude Puritane: thinking it one of your faireſt ſtiles, to bee called a loving nouriſhing-father to the Church; ſeeing all the Churches within your dominions planted with good Paſtors, the Schooles (the Seminarie of the Church) maintained, the doctrine and diſcipline preſerved in puritie, according to Gods word, a ſufficient proviſion for their ſuſtentation, a comelie ordour in their policie, pride puniſhed, humilitie advanced, and they ſo to reverence their ſuperiours, and their flocks them, as the flouriſhing of your Church in pietie, peace, and learning

ing, may bee one of the chiefe poynts of your earthly glory: being ever alike warre with both the extremities; as well as yee repreſſe the vaine Puritane, ſo not to ſuffer proude Papall Biſhops: but as ſome for their qualities will deſerve to bee preferred before others, ſo chaine them with ſuch bonds as may preſerve that eſtate from creeping to corruption.

Of the Nobilitie, and their formes.

The next eſtate now that by ordour commeth in purpoſe, according to their rankes in Parliament, is the Nobilitie, although ſecond in ranke, yet over-farre firſt in greatnes and power, either to do good or evill, as they are inclined.

The naturall ſickneſſe, that I have perceived this eſtate ſubject to in my time, hath been, a ſectleſſe arrogant conceit of their greatnes and power: drinking in with their verie nouriſmilke, that their honor ſtood in committing three points of iniquitie: to thrall, by oppreſſion, the meaner ſort that dwelleth neere them, to their ſervice and following, although they hold nothing of them: to maintaine their ſervants and dependers in any wrong, although they be not anſwerable to the lawes (for any bodie will maintaine his man in a right cauſe) and for any diſpleaſure, that they apprehend to bee done unto them by their neighbour, to take up a plaine feide againſt him; and (whithout reſpect of

God, King, or Common-weale) to bang it out bravelie, he and all his kinne, againſt him and all his: yea they will thinke the King farre in their common, in-caſe they agree to grant an aſſurance to a ſhort day, for keeping of the peace: where, by their naturall dutie, they are obliſhed to obey the law, and keepe the peace all the daies of their life, upon the perill of their very craigges.

Remedie of ſuch evils. Ariſt. 5. Pol.

For remeid to theſe evils in their eſtate, teach your Nobilitie to keepe your lawes as preciſely as the meaneſt: feare not their orping or being diſcontented, as long as ye rule well; for their pretended reformation of Princes taketh never effect, but where evill government precedeth. Acquaint your ſelfe ſo with all the honeſt men of your Barrones and Gentlemen, and be in your giving acceſſe ſo open and affable to everie ranke of honeſt perſons, as may make them pearte without ſcarring at you, to make their owne ſutes to you themſelves, and not to imploy the great Lords their interceſſours; for interceſſion to Saints is papiſtry: ſo ſhall yee bring to a meaſure their monſtrous backes. And for their barbarous feides, put the lawes to due execution made by me there-anent, beginning ever ratheſt at him that yee love beſt, and is moſt obliſhed unto you; to make him an example to the reſt. For ye ſhall make all

Xen. in Cyr. Iſo. in Eu. Cic. ad Q. frat.

all your reformations to begin at your elbowe, and ſo by degrees to flow to the extremities of the land. And reſt not untill you roote out theſe barbarous ſeides, that their effectes may bee as well ſmoared downe, as their barbarous name is unknowne to any other nation. For if this treatiſe were written eyther in French or Latine, I could not get them named unto you but by circumlocution. And for your eaſier aboliſhing of them, put ſharpely to execution my Lawes made againſt Gunnes and traiterous Piſtolets; thinking in your heart, terming in your ſpeech, and uſing by your punihments, all ſuch as weare and uſe them, as brigands and cut-throates.

On the other part, eſchew the other extremitie, in lightlying and contemning your Nobilitie. Remember how that errour brake the King my graundfathers hart. But conſider that vertue followeth ofteſt noble blood: the worthineſſe of their anteceſſours craveth a reverent regard to be had unto them: honour them therefore that are obedient to the law among them, as Peers and Fathers of your land: the more frequently that your Court can bee garniſhed with them, thinke it the more your honour; acquainting and employing them in al your greateſt affaires; ſen it is they muſt be your armes and executers of your lawes: and ſo uſe your ſelfe

Pla. in 1. Al. in pol. & 5. de l. Ariſt. 2. xc.

Xen. in Cyr.

lovingly to the obedient, and rigorouſly to the ſtubborne, as may make the greateſt of them to thinke, that the chiefeſt point of their honour, ſtandeth in ſtriving with the meaneſt of the land in humilitie towards you, and obedience to your lawes: beating ever in their ears, that one of the principall points of ſervice that yee crave of them, is, in their perſons to practiſe, and by their power to procure due obedience to the law; without the which, no ſervice they can make, can be agreeable unto you.

Of Sherifdomes and Regalities.

But the greateſt hinderance to the execution of our lawes in this countrie, are theſe heritable Sherif-domes and Regalities, which being in the handes of the great men, doe wracke the whole countrey. For which I know no preſent remedie, but by taking the ſharper account of them in their offices; uſing all puniſhment againſt the ſlothfull, that the law will permit: and ever as they vaike, for any offences committed by them, diſpone them never heritablie againe: preaſſing, with time, to draw it to the lawdable cuſtome of England: which ye may the eaſilier doe, being King of both, as I hope in God ye ſhall.

Ar. 2. pol.

Laudable cuſtome of England.

The third eſtate.

And as to the third and laſt eſtate, which is our Burghes (for the ſmall Barrones are but an inferiour part of the Nobilitie and of their eſtate) they are compoſed of two

ſorts

ſorts of men; Merchants and Crafts-men: either of theſe ſorts being ſubject to their owne infirmities.

The Merchants thinke the whole Common-weale ordained for making them up; and accounting it their lawfull gaine and trade, to enrich themſelves upon the loſſe of all the reſt of the people, they tranſport from us things neceſſarie; bringing back ſome-times unneceſſarie things, and at other times nothing at all. They buy for us the worſt wares, and ſell them at the deareſt prices: and albeit the victuals fall or riſe of their prices, according to the aboundance or skantneſſe thereof; yet the prices of their wares ever riſe, but never fall: being as conſtant in that their evill cuſtome, as if it were a ſetled law for them. They are alſo the ſpeciall cauſe of the corruption of the coyne, tranſporting all our owne, and bringing in forraine, upon what price they pleaſe to ſet on it. For order putting to them, put the good lawes in execution that are alreadie made anent theſe abuſes: but eſpecially do three things. Eſtabliſh honeſt, diligent, but few ſearchers, for many hands make ſlight worke; and have an honeſt and diligent Treaſurer to take count of them. Permit and allure forraine Merchants to trade here: ſo ſhall yee have beſt and beſt cheape wares, not buying them at the third hand.

The formes of the Merchants.

Pla. 2. de Rep. 8. & 11. de leg.

And ſet every yeere down a certaine price of all things; conſidering firſt, how it is in other countries: and the price being ſet reaſonablie downe, if the Merchants wil not bring them home on the price, crie forrainers free to bring them.

Advice anent the coyne.

And becauſe I have made mention heere of the coyne, make your money of fine Gold and Silver; cauſing the people be payed with ſubſtance, and not abuſed with number: ſo ſhall yee enrich the Commonweale, and have a great treaſure laid up in ſtore, if yee fall in warres or in any ſtraites. For the making it baſer will breede your commoditie; but it is not to be uſed, but at a great neceſſitie.

Of Craſtſmen. Pla. 11. de leg.

And the Craftſ-men thinke, wee ſhould be content with their worke, how bad and deere ſo ever it be: and if they in any thing be controlled, up goeth the blew-blanket. But for their part take example by England, how it hath flouriſhed both in wealth and policie, ſince the ſtraungers Craftſ-men came in among them. Therefore not only permit, but allure ſtrangers to come heere alſo: taking as ſtraite order for repreſſing the mutining of ours at them, as was done in England, at their firſt in-bringing there.

A good policie of England.

Pla. 9. de Leg.

A generall fault in the people.

But unto one fault, is all the common people of this Kingdome ſubject, as well burgh as land; which is, to judge and ſpeake

ſpeake raſhlie of their Prince: ſetting the Common-weale upon four proppes, as wee call it; ever wearying of the preſent eſtate, and deſirous of novelties. For remedie whereof (beſides the execution of lawes that are to bee uſed againſt unreverent ſpeakers) I know no better meane, then ſo to rule, as may juſtly ſtop their mouthes, from all ſuch idle and unreverent ſpeeches: and ſo to proppe the weale of your people, with provident care for their good government; that juſtly, *Momus* himſelfe may have no ground to grudge at: and yet ſo to temper and mixe your ſeveritie with mildneſſe, that as the unjuſt railers may bee reſtrayned with a reverent awe; ſo the good and loving ſubjects, may not onelie live in ſuretie and wealth, but bee ſtirred up and invited by your benigne curteſies, to open their mouthes in the juſt praiſe of your ſo well moderated regiment. In reſpect whereof, and there-with alſo the more to allure them to a common amitie among themſelves, certain daies in the yeere would bee appointed, for delighting the people with publike ſpectacles of all honeſt games, and exerciſe of armes: as alſo for conveening of neighbours, for entertaining friendſhip and hartlineſſe, by honeſt feaſting and merineſſe. For I cannot ſee what greater ſuperſtition can bee in making playes and lawfull games in May,

Sal. in Iug.

Ar. 5. pol. Iſoc. in Paneg.

and good cheere at Chriſtmaſſe, then in eating fiſh in Lent, and upon Fridaies; the Papiſts as well uſing the one as the other: ſo that alwaies the Sabboths bee kept holie, and no unlawfull paſtime be uſed. And as this forme of contenting the peoples mindes, hath beene uſed in all well governed Republickes: ſo will it make you to performe in your government that old good ſentence,

Hor. de art. Poet. *Omne tulit punctum, qui miſcuit utile dulci.*

Yee ſee nowe (my Sonne) howe for the zeale I beare to acquaint you with the plain and ſingle veritie of al things, I have not ſpared to be ſomthing ſatyrick, in touching wel quickly the faultes in all the eſtates of my kingdom. But I proteſt before God, I do it with the fatherly love that I owe to them all: only hating their vices, whereof there is a good number of honeſt men free in every ſtate.

And becauſe, for the better reformation of all theſe abuſes among your eſtates, it will bee a great helpe unto you, to bee well acquainted with the nature and humours of all your ſubjects, and to know particularly the eſtate of every part of your dominions; I would therefore counſell you, once in the yeare to viſit the principall parts of the country, ye ſhal be in for the time: and becauſe, I hope ye ſhall

Pla. in pol. & Min. Tac. 7. an. Mart.

be

be King of moe countries than this; once in the three yeares to visit all your Kingdomes: not lipening to Vice-royes, but hearing your selfe their complaints; and having ordinary councels and justice-seats in every Kingdome, of their owne countri-men: and the principall matters ever to be decided by your selfe when ye come in those parts.

Protection from forraine injuries. Xe.8.Cyr. Ar.5.pol. Polib.6. Dion.Hal. de Romu.

Ye have also to consider, that yee must not onely bee carefull to keepe your subjects, from receiving any wrong of others within; but also ye must be carefull to keepe them from the wrong of any forraine Prince without: sen the sword is given you by God, not onely to revenge upon your owne Subjects, the wrongs committed amongst themselves; but further, to revenge and free them of forraine injuries done unto them. And therefore warres upon just quarrels are lawfull: but above all, let not the wrong cause be on your side.

What forms to be used with other Princes. Iso. in Plat. & Parag.

Use all other Princes, as your brethren, honestly and kindly: Keepe precisely your promise unto them, although to your hurt: Strive with every one of them in courtesie and thankfulnes: and as with all men, so especially with them, be plaine and trueth-full; keeping ever that Christian rule, *to doe as ye would bee done to:* especiallie in counting rebellion against any other

other Prince, a crime againſt your owne ſelfe, becauſe of the preparative. Supplie not therefore, nor truſt not other Princes Rebels; but pitie and ſuccour all lawfull Princes in their troubles. But if any of them will not abſtaine, notwithſtanding what-ſoever your good deſerts, to wrong you or your ſubjects, crave redreſſe at leaſure; heare and doe all reaſon: and if no offer that is lawfull or honourable, can make him to abſtaine: nor repaire his wrong doing; then for laſt refuge, commit the juſtneſſe of your cauſe to God: giving firſt honeſtly up with him, and in a publike and honourable forme.

Ar. ad A. Varr. 11. de V.P.R.
Cic. 2. Off.
Liu. lib. 4.
Liu. lib. 1.
Cic. eod.

But omitting now to teach you the forme of making warres, becauſe that arte is largely treated of by many, and is better learned by practiſe then ſpeculation; I will onely ſet downe to you heere a fewe precepts therein. Let firſt the juſtneſſe of your cauſe be your greateſt ſtrength; and then omit not to uſe al lawful meanes for backing of the ſame. Conſult therefore with no Necromancier nor falſe Prophet, upon the ſucceſſe of your warres; remembring on King *Saules* miſerable end: but keepe your land cleane of al Southſayers, according to the commaund in the Law of GOD, dilated by *Jeremie*. Neither commit your quarrell to be tried by a Duell: for beſide that generally all

Of warre.
Prop. 4. Eleg.
Lucan. 7.
Varro. 11. de V.P.R.
1 Sam. 31.
Deut. 18.

Duell

Duell appeareth to bee un-lawfull, committing the quarrell, as it were, to a lot; whereof there is no warrant in the Scripture, ſince the abrogating of the olde Law; it is ſpeciallie moſt un-lawfull in the perſon of a King: who being a publike perſon, hath no power therefore to diſpoſe of himſelfe, in reſpect, that to his preſervation or fall, the ſafetie or wracke of the whole Common-weale is neceſſarily coupled, as the body is to the head. *Plut. in Sert. & Ant.*

Before ye take on warre, play the wiſe Kings part deſcrived by Chriſt; fore-ſeeing how yee may beare it out with all neceſſarie proviſion: eſpecially remember, that money is *Nervus belli*, Chooſe olde experimented Captaines, and yoong able Souldiers. Be extreamely ſtraite and ſevere in Martiall Diſcipline, as well for keeping of order, which is as requiſit as hardineſſe in the wars, and puniſhing of ſlouth, which at a time may put the whole Armie in hazard; as likewiſe for repreſſing of mutinies which in Warres are wonderfull daungerous. And looke to the Spaniard, whoſe great ſucceſſe in all his warres, hath onely come through ſtraitneſſe of Diſcipline and order: for ſuch errours may bee committed in the warres, as cannot bee gotten mended againe. Luke 14. *Thuc. 2. Sal. in Iug. Cic. pro l. Man. Demoſt. olyn. 2. Liu. li. 30. Veget. 1. Caſ. 1. & 3. de bel. civili Prob. in Thraſ.*

Be in your owne perſon walkrife, diligent, and painfull; uſing the advice of ſuch

Cæſ. 1. de Bello ciu. Liu. l. 7. Xen. 1. & 5. Cyr. & de diſcip. mi.

ſuch as are skilfulleſt in the craft, as yee muſt alſo doe in all other. Be homely with your Souldiers as your companions, for winning their harts, and extreamely liberall, for then is no time of ſparing. Be colde and fore-ſeeing in deviſing, conſtant in your reſolutions, and forward and quicke in your executions. Fortifie well your Campe, and aſſaile not raſhly without an advantage: neither feare not lightly your enemie. Be curious in deviſing Stratagems, but alwaies honeſtly: for of any thing they worke greateſt effects in the warres, if ſecrecie be joined to invention. And once or twice in your owne perſon hazard your ſelfe fairely; but, having acquired ſo the fame of courage and magnanimitie, make not a dailie Souldier of your ſelfe, expoſing raſhly your perſon to every perill: but conſerve your ſelfe thereafter for the weale of your people; for whoſe ſake ye muſt more care for your ſelfe, then for your owne.

Xen. in Ageſ. Pol. l. 5.

Xen. 1. Cyr. Thuc. 5.

Iſoc. ad Phil. Pla. 9. de leg. Liu. l. 22. & 31. Tac. 2. hiſ. Plut. de fort.

Of peace.

Iſocr. in Arch.

Polib. 3. Cic. 1. Off. & 7. Phil. Tac. 4. hiſ.

And as I have counſelled you to be ſlow in taking on a warre; ſo adviſe I you to be ſlow in peace-making. Before ye agree, looke that the ground of your warres be ſatisfied in your peace; and that ye ſee a good ſuretie for you and your people: otherwaies, a honorable and juſt warre is more tolerable, than a diſhonourable and diſadvantageous peace.

But

But it is not enough to a good King, by the ſcepter of good lawes well execute to governe, and by force of armes to protect his people; if he joyne not therewith his vertuous life in his owne perſon, and in the perſon of his Court and companie: by good example alluring his ſubjects to the love of vertue, and hatred of vice. And therefore (my Sonne) ſith all people are naturally inclined to followe their Princes example (as I ſhewed you before) let it not be ſaid, that ye commaund others to keep the contrarie courſe to that, which in your owne perſon yee practiſe: making ſo your wordes and deeds to fight together: but by the contrarie, let your owne life be a law-book and a mirrour to your people; that therein they may read the practiſe of their owne lawes; and therein they may ſee, by your image, what life they ſhould leade.

A Kings life muſt be exemplare.

Plain Pol. & 4. de leg.

And this example in your owne life and perſon, I likewiſe devide in two parts: The firſt, in the governement of your Court and followers, in all godlineſſe and vertue: the next, in having your minde decked and enriched ſo with all vertuous qualities, that there-with ye may worthilie rule your people. For it is not enough that ye have and retaine (as priſoners) within your ſelfe never ſo many good qualities and vertues, except ye imploy them, and

Plato in Thea. & Euth.

and ſet them on worke, for the weale of them that are committed to your charge: *Virtutis enim laus omnis in actione conſiſtit.*

Ar.1.Eth. Cic. in Off.

Of the Court. Pſal.101.

Firſt then, as to the governement of your Court and followers; King *David* ſets down the beſt precepts, that any wiſe and Criſtian King can practiſe in that point. For as ye ought to have a great care for the ruling wel of all your ſubjects: ſo ought ye to have a double care for the ruling well of your owne ſervants; ſince unto them ye are both a Politike and Oeconomick governour. And as every one of the people will delight to follow the example of any of the Courteours, as well in evill as in good: ſo what crime ſo horrible can there be committed and over-ſeen in a Courteour, that will not be an exemplare excuſe for any other boldly to commit the like? And therefore in two points have yee to take good heede anent your Court and houſehold. Firſt, in chooſing them wiſely: next, in carefully ruling them whom yee have choſen.

Cic.ad Q. frat.

Pla.5. de leg. Ar.2.æc.

It is an olde and true ſaying, that a kindlie Auer will never become a good horſe: for albeit good education and companie be great helps to Nature, and education be therefore moſt juſtly called *altera natura:* yet is it evill to get out of the fleſh, that is bred in the bone, as the olde proverbe ſaith. Be verie warie then in making choiſe

choiſe of your ſervants and compa-
nie; ——— *Nam* *Ovid. 5. de Triſt.*

Turpius ejicitur, quam non admittitur hoſpes:

and many reſpects may lawfullie let an admiſſion, that will not be ſufficient cauſes of deprivation.

Of the choiſe of ſervants.

All your ſervants and Court muſt be compoſed partly of minors, ſuch as young Lords, to be brought up in your companie, or Pages and ſuch like; and partly of men of perfite age, for ſerving you in ſuch roomes, ought to bee filled with men of wiſedome and diſcretion. For the firſt ſorte, yee can doe no more, but chooſe them within age, that are come of a good and vertuous kinde, *In fide parentum*, as Baptiſme is uſed. For though *anima non venit ex traduce*, but is immediatelie created by GOD, and infuſed from above: yet it is moſt certaine, that vertue or vice will oftentimes, with the heritage, be transferred from the parents to the poſteritie, and runne on a blood (as the proverbe is) the ſickneſſe of the mind becomming as kindly to ſome races, as theſe ſickneſſes of the bodie, that infects in the ſeede. Eſpecially chooſe ſuch minors, as are come of a true and honeſt race, and have not had the houſe whereof they are deſcended, infected with falſehood.

Ar. 1. & 5. pol. Cic. ad Q. frat.

Witneſſe the experience of the late houſe of Gowrie.

Pla. 6. de Leg. Ar. 2. æc. & 1. pol.

And

And as for the other ſort of your companie and ſervantes, that ought to bee of perfect age: firſt, ſee that they be of a good fame, and without blemiſh: otherwiſe, what can the people thinke, but that ye have choſen a companie unto you, according to your own humour, and ſo have preferred theſe men, for the love of their vices and crimes, that yee knew them to bee guiltie of? For the people that ſee you not within, cannot judge of you, but according to the outwarde appearance of your actions and companie; which onely is ſubject to their ſight. And next, ſee that they be indued with ſuch honeſt qualities, as are meete for ſuch offices, as yee ordaine them to ſerve in; that your judgement may bee knowne in imploying every man according to his gifts. And ſhortly, follow good King *Davids* counſell in the choiſe of your ſervants, by ſetting your eyes upon the faithfull and upright of the land to dwell with you.

Pla.6.de Leg. Iſoc.in Pan. Ar.5.Pol.

Dem.2.Ph.

Plat.7.de Rep.3.& 12.de L. Ariſt.5.& 6. Pol.

Pſal.101.

A tranſmiſſion of hereditary kindneſſe.

But heere I muſt not forget to remember, and according to my fatherly authoritie, to charge you to preferre ſpecially to your ſervice, ſo many as have truely ſerved me, and are able for it: the reſt, honorably to reward them, preferring their poſteritie before others, as kindlieſt: ſo ſhall ye not only be beſt ſerved, (for if the haters of your parents cannot love you,

as

as I ſhewed before, it followeth of neceſſitie their lovers muſt love you) but further, ye ſhall kyth your thankfull memorie of your father, and procure the bleſſing of theſe old ſervants, in not miſſing their old maiſter in you; which otherwayes would be turned in a prayer for me, and a curſe for you. Uſe them therefore when God ſhall call me, as the teſtimonies of your affection towards me: truſting and advancing thoſe fartheſt, whom I found faithfulleſt: which ye muſt not diſcerne by their rewards at my hand (for rewards, as they are called *Bona fortunæ*, ſo are they ſubject unto fortune) but according to the truſt I gave them; having oft-times had better hart then hap to the rewarding of ſundry. And on the other part, as I wiſh you to kyth your conſtant love towards them that I loved; ſo I deſire you to kyth in the ſame meaſure, your conſtant hatred to them that I hated: I meane, bring not home, nor reſtore not ſuch as yee finde ſtanding baniſhed or forefaulted by me. The contrarie would kyth in you over great a contempt of me, and lightneſſe in your owne nature: for how can they bee true to the Sonne, that were falſe to the Father?

But to returne to the purpoſe anent the choyſe of your ſervants, ye ſhall by this wiſe forme of doing, eſchew the inconvenients, that in my minoritie I fell in, anent

the choiſe of my ſervants. For by them that had the commaund where I was brought up, were my ſervants put unto mee; not chooſing them that were meeteſt to ſerve me, but whom they thought meeteſt to ſerve their turne about me; as kythed well in many of them at the firſt rebellion raiſed againſt me: which compelled mee to make a great alteration among my ſervants. And yet the example of that corruption, made mee to bee long troubled there after with ſoliciters, recommending ſervants unto me more for ſerving in effect, their friends that put them in, then their maſter that admitted them. Let my example then teach you to follow the rules heere ſet downe: chooſing your ſervants for your owne uſe, and not for the uſe of others. And ſince yee muſt be *communis parens* to all your people, ſo chooſe your ſervants indifferentlie out of all quarters; not reſpecting other mens appetites, but their owne qualities. For as ye muſt commaund all, ſo reaſon would, ye ſhould be ſerved out of all, as yee pleaſe to make choiſe.

A domeſtick and neere example.

Ar. 2. pol.

Of the officers of the crowne. Pl. 3. de Rep. Cic. ad Q. frat. Iſoc. in

But ſpeciallie take good heede to the choiſe of your ſervants, that ye preferre to the offices of the crowne and eſtate: for in other offices ye have onely to take heede to your owne weale; but theſe concerne likewiſe the weale of your people; for

for the which yee muſt bee anſwer-able to God. Chooſe then for all theſe offices, men of knowne wiſdome, honeſtie, and good conſcience; well practiſed in the points of the craſte, that ye ordaine them for; and free of all factions and partialities: but ſpeciallie free of that filthy vice of Flattery, the peſt of all Princes, and wrack of Republickes. For ſince in the firſt part of this treatiſe, I for-warned you to be warre with your owne inward flatterer φιλαυτία, how much more ſhould yee bee warre with outward flatterers, who are nothing ſo ſib to you, as your ſelfe is; by the ſelling of ſuch counterfeit wares, onely preaſſing to ground their greatneſſe upon your ruines? And therefore be carefull to preferre none, as ye will be anſwerable to God, but onely for their worthineſſe. But ſpecially chooſe honeſt, diligent, meane, but reſponſall men, to be your receivers in money matters: meane I ſay, that yee may when ye pleaſe, take a ſharpe account of their intromiſſion, without perill of their breeding any trouble to your eſtate: for this over-ſight hath beene the greateſt cauſe of my miſ-thriving in money matters. Eſpecially, put never a forrainer, in any principall office of eſtate: for that will never faile to ſtirre up ſedition and envie in the countrie-mens hearts, both againſt you and him. But

Panath. ad Nic. & de pace. Thuc. 6. Plut. in pol.

Plato in Phedrad & Menex.

Ar. 5. pol. Iſ. in Sym. Tac. 3. hiſ. Curt. 8.

Of publike receivers.

A ſpeciall principle in policie.

Ar. 5. pol. Cic. ad Q. frat.

(as I ſaid before) if God provide you with moe countries then this, chooſe the bornemen of every countrey, to bee your chiefe counſellers therein.

And for concluſion of my advice anent the choiſe of your ſervants, delight to be ſerved with men of the nobleſt blood that may be had: for beſides that their ſervice ſhall breede you great good-will and leaſt envy, contrary to that of ſtart-ups; ye ſhall oft finde vertue followe noble races, as I have ſayd before ſpeaking of the Nobilitie.

Pla. in 1. Al. in pol. & 5. de l. Ar. 2. æc.

Nowe, as to the other poynt, anent your governing of your ſervants when yee have choſen them; make your Court and companie to be a paterne of Godlineſſe and all honeſt vertues, to all the reſt of the people. Be a dayly watch-man over your ſervants, that they obey your lawes præciſelie: for how can your lawes bee kept in the countrie, if they be broken at your eare? Puniſhing the breach thereof in a Courteour, more ſeverely, than in the perſon of any other of your ſubjects: and above all, ſuffer none of them (by abuſing their credite with you) to oppreſſe or wrong any of your ſubjectes. Bee homelie or ſtrange with them, as yee think their behaviour deſerveth, and their nature may beare with. Thinke a quarrellous man a peſt in your companie. Bee carefull

Governement of the court. Iſoc. in Areop.

Id. in Panath.

Ar. 2. pol.

Tac. 1. hiſ.

carefull ever to preferre the gentileſt natured and truſtieſt, to the inwardeſt offices about you; eſpecially in your chalmer. Suffer none about you to medle in any mens particulars; but like the Turkes Janiſares, let them knowe no Father but you, nor particular but yours. And if any wil medle in their kin or friends quarrelles, give them their leave: for ſince ye muſt bee of no ſurname nor kinne, but æquall to all honeſt men; it becometh you not to be followed with partiall or factious ſervants. Teach obedience to your ſervantes, and not to thinke themſelves over-wiſe: and, as when any of them deſerveth it, yee muſt not ſpare to put them away; ſo, without a ſeene cauſe change none of them. Pay them, as all others your ſubjects, with *præmium* or *pœna*, as they deſerve; which is the very ground-ſtone of good governement. Employ every man as yee thinke him qualified, but uſe not one in all things, leaſt he waxe proud, and be envyed by his fellowes. Love them beſt, that are plainneſt with you, and diſguiſe not the truth for all their kinne: ſuffer none to bee evill tongued, nor backbiters of them they hate: commaund a hartly and brotherly love among all them that ſerve you. And ſhortly, maintaine peace in your Court, banniſh envie, cheriſh modeſtie, banniſh

Val.l.2. Curt.4.

Demoſt. 8. phil. Sal. in Cat. Liu.22.

Tac. eod. & 1. An.

The ground-ſtone of good government. Ar.5.po. Ta. in Ag. Dio l.l.52.

Xen. in Ageſ. Iſ. in Sym. & ad Ph. Id.de permutat. Cic. ad Q. frat.

deboſhed inſolence, foſter humilitie, and repreſſe pride: ſetting downe ſuch a comely and honorable order in all the points of your ſervice; that when ſtrangers ſhal viſit your Court, they may with the
1 King.10. Queene of *Sheba*, admire your wiſdome in the glory of your houſe, and comely order among your ſervants.

Of mariage. But the principall bleſſing that ye can get of good companie, will ſtand in your marying of a godly and vertuous wife: for ſhee muſt be nearer unto you, then
Gen.2.23. any other companie, being *Fleſh of your fleſh, and bone of your bone*, as *Adam* ſaid of *Hevah*. And becauſe I know not but God may call me, before ye be readie for mariage; I will ſhortly ſet downe to you here my advice therein.

Firſt of all conſider, that mariage is the greateſt earthly felicite or miſerie, that can come to a man, according as it pleaſeth God to bleſſe or curſſe the ſame. Since then without the bleſſing of GOD, yee cannot looke for a happie ſucceſſe in mari-
Preparation to mariage. age: ye muſt be carefull both in your preparation for it, and in the choyſe and uſage of your wife, to procure the ſame. By your preparation, I meane, that ye muſt keepe your bodie cleane and unpolluted, till yee give it to your wife; whome-to onely it belongeth. For how can yee juſtlie crave to bee joyned with a pure Virgine,

Virgine, if your body be polluted? Why ſhould the one halfe be cleane, and the other defiled? And although I know, Fornication is thought but a light and a veniall ſin, by moſt part of the world; yet remember well what I ſaid to you in my firſt booke anent conſcience: and count everie ſinne and breach of Gods lawe, not according as the vaine world eſteemeth of it; but as God the judge and maker of the lawe accounteth of the ſame. Heare God commaunding by the mouth of *Paule*, to *abſtaine from Fornication*, declaring that the *Fornicator ſhall not inherit the kingdome of heaven:* and by the mouth of *John*, reckoning out Fornication amongſt other grievous ſinnes, that debarres the committers amongſt *Dogges and ſwine, from entrie in that ſpirituall and heavenlie Jeruſalem.* And conſider, if a man ſhall once take upon him, to count that light, which God calleth heavie; and veniall that, which God calleth grievous; beginning firſt to meaſure any one ſinne by the rule of his luſt and appetites, and not of his conſcience; what ſhall let him to doe ſo with the next, that his affections ſhall ſtirre him to, the like reaſon ſerving for all: and ſo to goe forward till he place his whole corrupted affections in Gods roome? And then what ſhall come of him; but, as a man given over to his owne fil-

1 Cor. 6. 9. 10.

Rev. 22. 15.

The dangerous effects of luſt.

thie affections, ſhall periſh into them? And becauſe wee are all of that nature, that ſibbeſt examples touches us neereſt, conſider the difference of ſucceſſe that God granted in the Mariages of the King my grand-father, and mee your owne father: the reward of his incontinencie (proceeding from his evill education) being the ſuddaine death at one time, of two pleaſant young Princes; and a daughter only borne to ſucceede to him, whom hee had never the hap, ſo much as once to ſee or bleſſe before his death: leaving a double curſe behinde him to the land, both a woman of ſexe, and a new borne babe of age to raigne over them. And as for the bleſſing God hath beſtowed on me, in graunting me both a greater continencie, and the fruits following there-upon; your ſelfe, and ſib folkes to you, are (praiſe be to God) ſufficient witneſſes: which, I hope the ſame God of his infinite mercy, ſhall continue and increaſe, without repentance to me and my poſteritie. Be not aſhamed then, to keep cleane your bodie, which is the Temple of the holy Spirit, notwithſtanding all vaine allurements to the contrarie: diſcerning truly and wiſely of every vertue and vice, according to the true qualities thereof; and not according to the vaine conceits of men.

A domeſticke example.

1 Cor. 6. 19.

As for your choiſe in Mariage, reſpect chiefly

chiefly the three cauſes, wherefore Mariage was firſt ordained by God: and then joyne three acceſſories, ſo farre as they may be obtained, not derogating to the principals.

The three cauſes it was ordained for, are, for ſtaying of luſt, for procreation of children, and that man ſhould by his wife get a helper like himſelfe. Deferre not then to marrie till your age; for it is ordained for quenching the luſt of your youth. Eſpeciallie a King muſt tymouſlie marrie for the weale of his people. Neither marrie ye, for any acceſſorie cauſe or worldly reſpects, a woman un-able, either through age, nature, or accident, for procreation of children: for in a King that were a double fault, aſwel againſt his owne weale, as againſt the weale of his people. Neither alſo marrie one of knowne evill conditions, or vicious education: for the woman is ordained to bee a helper, and not a hinderer to man.

Mariage ordained for three cauſes. *Ar. 7. pol.* *Id. eod.*

The three acceſſories, which (as I have ſaid) ought alſo to be reſpected, without derogating to the principall cauſes, are beautie, riches, and friendſhip by alliance, which are all bleſſings of God. For beautie increaſeth your love to your wife, contenting you the better with her, without caring for others: and riches and great alliance, doe both make her the abler to bee a helper unto you. But if, over great reſpect

Acceſſorie cauſes of mariage. *Æg. Ro. 2. de reg. pr.*

reſpect being had to theſe acceſſories, the principall cauſes be over-ſeene (which is over oft practiſed in the world) as of themſelves they are a bleſſing being well uſed: ſo the abuſe of them will turne them in a curſe. For what can all theſe worldly reſpects availe, when a man ſhall find himſelfe coupled with a Devill, to be one fleſh with him, and the halfe marrow in his bed? Then (though too late) ſhall hee finde that beautie without bountie, wealth without wiſdome, and great friendſhip without grace and honeſtie; are but faire ſhewes, and the deceitfull maſques of infinite miſeries.

But have ye reſpect, my Sonne, to theſe three ſpeciall cauſes in your Mariage, which flow from the firſt inſtitution thereof, *& cætera omnia adjicientur vobis*, And therefore I would ratheſt have you to marrie one that were fully of your owne Religion; her ranke and other qualities being agreeable to your eſtate. For although that to my great regrate, the number of any Princes of power and account, profeſſing our Religion, be but very ſmall; and that therefore this advice ſeemes to be the more ſtraite and difficile: yet ye have deepely to weigh and conſider upon theſe doubts, how ye and your wife can be of one fleſh, and keepe unitie betwixt you, beeing members of two oppoſite Chuches: diſ-

Matth. 6. 33.

A ſpeciall caution in mariage.

diſagreement in Religion bringeth ever with it, diſagreement in manners; and the diſſention betwixt your Preachers and hers, will breede and foſter a diſſention among your ſubjects, taking their example from your familie; beſides the perill of the evill education of your children. Neither pride you that yee will be able to frame and make her as ye pleaſe: that deceived *Salomon* the wiſeſt King that ever was: the grace of perſeverance not being a flower that groweth in our garden.

Remember alſo that mariage is one of the greateſt actions that a man doth in all his time, eſpecially in taking of his firſt wife: and if hee marrie firſt baſely beneath his ranke, he will never be the leſſe accounted of there-after. And laſtlie, remember to chooſe your wife as I adviſed you to chooſe your ſervants: that ſhe be of a whole and cleane race, not ſubject to the hereditarie ſickneſſes, either of the ſoule or the body. For if a man will be carefull to breed horſes and dogs of good kindes; how much more carefull ſhould hee be, for the breede of his owne loynes? So ſhall ye in your mariage have reſpect to your conſcience, honour, and naturall weale in your ſucceſſours.

For keeping the blood pure. Pla. 5. de Rep.

Cic. 2. de Diu. Ariſt. de gen. An. Lucr. 4.

When yee are married, keepe inviolablie your promiſe made to God in your mariage; which ſtandeth all in doing of one

one thing, and abſtaining from another: to treate her in all things as your wife and the halfe of your ſelfe; and to make your bodie (which then is no more yours, but properly hers) common with none other. I truſt I neede not to inſiſt here to diſſwade you from the filthie vice of adulterie: remember onely what ſolemne promiſe ye make to God at your marriage: and ſince it is only by the force of that promiſe that your children ſucceed to you, which otherwayes they could not doe; equitie and reaſon would, yee ſhould keepe your part thereof. God is ever a ſevere avenger of all perjuries; and it is no oath made in jeſt, that giveth power to children to ſucceede to great Kingdomes. Have the King my Grand-fathers example before your eyes, who by his adulterie, bred the wrack of his lawfull daughter and heire; in begetting that baſtard, who unnaturally rebelled, and procured the ruine of his owne Soveraigne and ſiſter. And what good her poſteritie hath gotten ſen-ſyne, of ſome of that unlawfull generation, *Bothuell* his treacherous attempts can beare witneſſe. Keepe preciſely then your promiſe made at mariage, as ye would wiſh to bee partaker of the bleſſing therein.

Pla.11.de leg. Iſ.in Sym.

Cic.2.de leg.

And for your behaviour to your wife, the Scripture can beſt give you counſell therein. Treate her as your owne fleſh, com-

commaund her as her Lord, cherish her as your helper, rule her as your pupill, and please her in all things reasonable; but teach her not to be curious in things that belonges her not. Ye are the head, she is your body: It is your office to commaund, and hers to obey; but yet with such a sweete harmonie, as shee should be as readie to obey, as yee to commaunde; as willing to followe, as ye to go before: your love beeing wholie knit unto her, and all her affections lovingly bent to followe your will. *Arist. 8. Æth. & 1. Pol. Xen. & Arist. in œco.*

And to conclude, keepe specially three rules with your Wife: first, suffer her never to medle with the politick government of the common-weale, but hold her at the Oeconomick rule of the house; and yet all to be subject to your direction: keepe carefullie good and chaste companie about her; for women are the fraileſt sexe: and bee never both angrie at once; but when yee see her in passion, ye should with reason danton yours. For both when yee are setled, ye are meetest to judge of her errours; and when shee is come to her selfe, shee may be best made to apprehend her offence, and reverence your rebuke. *Ar. 1. Rhet. Pl. in Menon. Ægid. R. de reg. pr. Pl. 5. de Rep. & 7. de leg.*

If God send you succession, bee carefull for their vertuous education: love them as yee ought, but let them knowe as much of it, as the gentlenesse of their nature will *A Kings behaviour towards his children.*

Pl.in The. 4. & 5. de Rep. & 6. & 7. de l. Ar. 7. pol.

will deſerve; contayning them ever in a reverent love and feare of you. And in caſe it pleaſe God to provide you to all theſe three kingdomes, make your eldeſt ſonne *Iſaac*, leaving him all your kingdomes; and provide the reſt with private poſſeſſions. Otherwaies by dividing your kingdomes, ye ſhall leave the ſeede of diviſion and diſcorde among your poſteritie: as befell to this Ile, by the diviſion and aſſignement thereof, to the three ſonnes of *Brutus*, *Locrine*, *Albanact*, and *Camber*.

A caution for eſchewing future diviſion.

Polid. 1.

But if God give you not ſucceſſion, defraud never the neareſt by right, what-ſo-ever conceit yee have of the perſon. For Kingdomes are ever at Gods diſpoſition, and in that caſe we are but live-rentars, lying no more in the Kings, nor peoples hand to diſpoſſeſſe the righteous heire.

Crownes comes not in commerce.

Pl.in Pol. Cic.ad Q. frat.

And as your company ſhould bee a paterne to the reſt of the people, ſo ſhould your perſon bee a lampe and mirrour to your companie: giving light to your ſervantes to walke in the path of vertue, and repreſenting unto them ſuch worthie qualities, as they ſhould preaſſe to imitate.

The right uſe of temperance. Ar. 5. pol. Pol. 6. Cic. 1. of. 2. de inven. & in Par.

I neede not to trouble you with the particular diſcourſe of the foure Cardinall vertues, it is ſo troden a path: but I will ſhortly ſay unto you; make one of them, which is Temperance, Queene of all the reſt within you. I meane not by the vulgar

vulgar interpretation of Temperance, which only consists in *gustu & tactu*, by the moderating of these two senses: but I meane of that wise moderation, that first commanding your selfe, shall as a Queene, commaund all the affections and passions of your minde; and, as a Physicion, wisely mixe all your actions according thereto. Therefore, not onely in all your affections and passions, but even in your most vertuous actions, make ever moderation to bee the chiefe ruler. For although holinesse bee the first and most requisite qualitie of a Christian, as proceeding from a feeling feare and true knowledge of God: yet yee remember how in the conclusion of my first booke, I advised you to moderate all your outwarde actions flowing there-fra. The like say I now of Justice, which is the greatest vertue, that properly belongeth to a Kings office. *In Holinesse.*

Use Justice, but with such moderation, as it turne not in Tyrannie: otherwaies *summum jus*, is *summa injuria*. As for example: if a man of a knowne honest life, be invaded by brigandes or theeves for his purse, and in his owne defence slaie one of them, they being both moe in number, and also knowne to be debosshed and insolent livers; whereby the contrarie, hee was single alone, beeing a man of founde reputation: yet because they were not at the *In Justice. Vl. 4. de leg. Ar. 1. mag. mor. Cic. 1. of. pro Rab. & ad Q. f. Sen. de cl.*,

the horne, or there was no eie-witneſſe preſent that could verifie their firſt invading of him; ſhall hee therefore loſe his head? And likewiſe, by the lawe-burrowes in our lawes, men are prohibited under great pecuniall paines, from any waies invading or moleſting their neighbours perſon or bounds: if then his horſe breake the halter, and paſtor in his neighbours medowe, ſhall he pay two or three thouſand pounds, for the wantonneſſe of his horſe, or the weakneſſe of his halter? Surelie no. For lawes are ordained as rules of vertuous and ſociall living, and not to be ſnares to trap your good ſubjects: and therefore the law muſt bee interpreted according to the meaning, and not to the literall ſenſe thereof: *Nam ratio eſt anima legis.*

Ar. 5. æth. & 5. rhet. Cic. pro Cæc.

And as I ſaid of Juſtice, ſo ſay I of Clemencie, Magnanimitie, Liberalitie, Conſtancie, Humilitie, and all other Princelie vertues; *Nam in medio ſtat virtus.* And it is but the craft of the Devill that falſelie coloureth the two vices that are on either ſide thereof, with the borrowed titles of it, albeit in verie deede they have no affinitie therewith: and the two extremities themſelves, although they ſeeme contrarie, yet growing to the height, runnes ever both in one. For *in infinitis omnia concurrunt*; and what difference is betwixt

The falſe ſemblance of extremities.

Their coincidence.

betwixt extreame tyrannie, delighting to deſtroy all mankinde; and extreame ſlackneſſe of puniſhment, permitting every man to tyrannize over his companion? Or what differeth extreame prodigalitie, by waſting of all to poſſeſſe nothing; from extreame niggardneſſe, by hoarding up all to enjoy nothing; like the Aſſe that carrying victuall on her backe, is like to ſtarve for hunger, and will bee glad of thiſtles for her part? And what is betwixt the pride of a glorious *Nebuchadnezzar*, and the prepoſterous humilitie of one of the proude Puritanes, clayming to their paritie, and crying, We are all but vile wormes; and yet will judge and give lawe to their King, but will bee judged nor controlled by none? Surelie, there is more pride under ſuch a ones blacke bonnet, then under *Alexander* the great his Diademe, as was ſaid of *Diogenes* in the like caſe.

But above all vertues, ſtudie to know well your owne craft, which is to rule your people. And when I ſay this, I bid you knowe all crafts. For except yee knowe everie one, how can yee controule everie one, which is your proper office? Therefore beſides your education, it is neceſſarie ye delight in reading, and ſeeking the knowledge of all lawfull things; but with theſe two reſtrictions: firſt, that ye chooſe idle houres for it, not

The right extention of a Kings craft.

Plat. in Pol. 5. de Rep. & epiſt. 7. Cic. ad Q. frat. & de or.

interrupting therewith the discharge of your office: and next, that ye studie not for knowledge nakedly; but that your principall end bee, to make you able thereby to use your office; practising according to your knowledge in all the poynts of your calling: not like these vaine Astrologians, that studie night and day on the course of the starres, onely that they may, for satisfying their curiositie, knowe their course. But since all Artes and Sciences are linked everie one with other, their greatest principles agreeing in one (which mooved the Poets to faine the nine Muses to bee all sisters) studie them, that out of their harmonie, yee may sucke the knowledge of all faculties; and consequently, be on the counsell of all crafts, that yee may be able to containe them all in order, as I have alreadie said. For knowledge and learning is a light burthen, the weigh thereof will never presse your shoulders.

Id. 1. *de fin.*

Id. 1. *Of.*

The Scripture. Deut. 17.

First of all then, studie to be well seene in the Scriptures, as I remembred you in the first booke; aswell for the knowledge of your owne salvation, as that ye may bee able to containe your Church in their calling, as *Custos utriusque Tabulæ*. For the ruling them well, is no small point of your office; taking speciallie heede, that they vague not from their text in the Pulpit:

Pulpit: and if ever yee would have peace in your land, ſuffer them not to meddle in that place with the eſtate or policie: but puniſh ſeverely the firſt that preſumeeth to it. Doe nothing towards them without a good ground and warrant; but reaſon not much with them: for I have over-much ſurfeited them with that, and it is not their faſhion to yeeld. And ſuffer no conventions nor meetings among Church-men, but by your knowledge and permiſſion.

Of the lawes municipall.

Next the Scriptures, ſtudie well your owne lawes: for how can yee diſcerne by the thing yee know not? But preaſſe to drawe all your lawes and proceſſes, to be as ſhort and plain as ye can: aſſure your ſelfe the long-ſomneſſe both of rights and proceſſes, breedeth their un-ſure looſeneſſe and obſcuritie: the ſhorteſt being ever both the ſureſt and plainneſt forme: and the long-ſomneſſe ſerving onely for the enriching of the Advocates and Clerks, with the ſpoyle of the whole countrie. And therefore delight to haunt your Seſſion, and ſpie carefullie their proceedings; taking good heed, if any briberie may bee tried among them; which cannot overſeverely be puniſhed. Spare not to goe there, for gracing that farre any that ye favour, by your preſence to procure them expedition of Juſtice: although that ſhould

Plat. 4. de Rep. & 6. de Leg. Ar. 1. rh.

Cic. 1. de Or. Sen. in Lud.

Reſort to the Seſſion.

be ſpeciallie done, for the poore that cannot waite on, or are debarred by mightier parties. But when ye are there, remember the throne is Gods and not yours, that ye ſit in, and let no favour, nor whatſoever reſpects move you from the right. Ye ſit not there, as I ſhewed before, for rewarding of friends or ſervants; nor for croſſing of contemners, but onely for doing of juſtice. Learne alſo wiſely to diſcerne, betwixt juſtice and equitie; and for pitie of the poore, rob not the rich, becauſe hee may better ſpare it; but give the little man the larger coat if it be his: eſchewing the errour of young *Cyrus* therein. For juſtice, by the law, giveth every man his owne; and equitie in things arbitrall, giveth everie one that which is meeteſt for him.

Pla. in pol. Ariſt. 1. rh. Cic. ad Q. frat. Plut. in If.

Xen. 1. Cyr.

But ſpecially to the ſecret counſell.

Be an ordinarie ſitter in your ſecret counſell: that judicature is onely ordained for matters of eſtate, and repreſſing of inſolent oppreſſions. Make that judgement as compendious and plaine as yee can; and ſuffer no Advocates to bee heard there with their dilatours, but let everie partie tell his owne tale himſelfe: and wearie not to heare the complaints of the oppreſſed, *aut ne Rex ſis.* Remit everie thing to the ordinary judicature, for eſchewing of confuſion: but let it bee your owne craft, to take a ſharpe account of every man in his office. And

Cic. ad Q. frat. Tac. 1. hiſ. Plut. in Demet.

And next the lawes, I would have you to be well verſed in authenticke hiſtories, and in the Chronicles of all Nations; but ſpeciallie in our owne hiſtories *(Ne ſis peregrinus domi)* the example whereof moſt neerely concernes you. I meane not of ſuch infamous invectives, as *Buchanan's* or *Knoxe's* Chronicles: and if any of theſe infamous Libels remaine untill your daies, uſe the Law upon the keepers thereof. For in that poynt I would have you a Pythagoriſt, to thinke that the verie ſpirites of theſe archibellouſes of rebellion, have made tranſition in them that hoards their bookes, or maintaines their opinions; puniſhing them, even as it were their Authours riſen againe. But by reading of authenticke hiſtories and Chronicles, yee ſhall learne experience by Theoricke, applying the by-paſt things to the preſent eſtate, *quia nihil novum ſub ſole:* ſuch is the continuall volubilitie of things earthlie, according to the roundneſſe of the world, and revolution of the heavenlie circles: which is expreſſed by the wheeles in *Ezechiels* viſions, and counterfaited by the Poets *in rota Fortunæ*. And likewiſe by the knowledge of hiſtories, ye ſhall know how to behave your ſelfe to all Embaſſadours and ſtraungers; being able to diſcourſe with them upon the eſtate of their owne countrie. And among all prophane

Reading of hiſtories.

Plat. in Menon.

Ar. 1. rh. Pol. 1.
Plut. in Timo.
Cic. 2. de or.
Eccleſ. 1.

Ezech. 1.

hiſtories, I muſt not omit moſt ſpeciallie to recommend unto you, the Commentaries of *Cæſar*, both for the ſweete flowing of the ſtile, as alſo for the worthineſſe of the matter it ſelfe. For I have ever bin of that opinion, that of all the Ethnicke Emperours, or great Captaines that ever was, he hath fartheſt excelled, both in his practiſe, and in his præcepts in martiall affaires.

Of th'arts liberall. Sen.ep.84.

As for the ſtudie of other liberall artes and ſciences, I would have you reaſonablie verſed in them, but not preaſſing to bee a paſſe-maiſter in any of them: for that cannot but diſtract you from the points of your calling, as I ſhewed you before: and when, by the enemie winning the towne, yee ſhall bee interrupted in your demonſtration, as *Archimedes* was; your people (I thinke) will looke very bluntly upon it. I graunt it is meete ye have ſome entrance, ſpeciallie in the Mathematikes; for the knowledge of the arte militarie, in ſituation of Campes, ordering of battels, making Fortifications, placing of batteries, or ſuch like. And let not this your knowledge bee dead without fruites, as S. *James* ſpeaketh of Faith: but let it appeare in your daylie converſation, and in all the actions of your life.

Liu.l.24. Plut.in Marc.

Of Mathematickes. Pl.7.de leg. Ar.2. Metaph.

Jam.2.17.

Embrace

Embrace true Magnanimitie, not in being vindictive, which the corrupted judgements of the worlde thinkes to bee true Magnanimitie; but by the contrary, in thinking your offender not worthie of your wrath, empyring over your owne paſſion, and triumphing in the commanding your ſelfe to forgive: husbanding the effectes of your courage and wrath, to be rightly employed upon repelling of injuries within, by revenge taking upon the oppreſſours, and in revenging injuries without, by juſt warres upon forraine enemies. And ſo, where ye finde a notable injury, ſpare not to give courſe to the torrents of your wrath. *The wrath of a King, is like to the roring of a Lyon.*

Of magnanimitie. *Ariſt.4. æth.* *Sen.de cl.* *Cic.1.Off.* *Virg.6. Æn.* *Pro.20.*

Foſter true Humility, in banniſhing pride, not onely towardes God (conſidering yee differ not in ſtuffe, but in uſe, and that onely by his ordinance, from the baſeſt of your people) but alſo towards your Parents. And if it fall out that my Wife ſhall out-live me, as ever ye thinke to purchaſe my bleſſing, honour your Mother: ſet *Bathſheba* in a throne on your right hand: offend her for nothing, much leſſe wrong her: remember her

Of humilitie. *Pl.4.de leg.* *Xen.2.de dict.& fact.Soc.*

Quæ longa decem tulerit faſtidia menſes;

and that your fleſh and blood is made of hers: and beginne not, like the young

Lords and Lairds, your first warres upon your Mother; but preasse earnestly to deserve her blessing. Neither deceive your selfe with many that say, they care not for their Parents curse, so they deserve it not. O invert not the order of nature, by judging your superiours, chiefly in your owne particular! But assure your selfe, the blessing or curse of the Parents, hath almost ever a Prophetick power joyned with it: and if there were no more, honour your Parents, for the lengthening of your owne dayes, as God in his law promiseth. Honour also them that are *in loco Parentum* unto you, such as your governours, up-bringers, and Præceptours: be thankfull unto them and reward them, which is your dutie and honour.

Exod. 20.

Xen. 1. & 3. Cyr.

But on the other part, let not this true humilitie stay your high indignation to appeare, when any great oppressours shall præsume to come in your presence; then frowne as ye ought. And in-case they use a colour of lawe in oppressing their poore ones, as over-many doe; that which ye cannot mend by law, mend by the with-drawing of your countenance from them; and once in the yeare crosse them, when their erands come in your way, recompencing the oppressour, according to Christs parable of the two debtours.

Cic. ad Q. frat.

Ar. 5. pol.

Mat. 18.

Keepe

Keepe true Conſtancie, not onely in your kindeneſſe towards honeſt men; but being alſo *invicti animi* againſt all adverſities: not with that Stoicke inſenſible ſtupiditie, where-with many in our dayes, preaſſing to winne honour, in imitating that auncient ſect, by their inconſtant behaviour in their owne lives, belyes their profeſſion. But although ye are not a ſtocke, not to feele calamities; yet let not the feeling of them, ſo over-rule and doazen your reaſon, as may ſtay you from taking and uſing the beſt reſolution for remedie, that can be found out.

Of Conſtancie. Ar. 4. eth. Thuc. 3. 6. Cic. 1. Of. & ad Q. frat. Brut. ad Cic.

Uſe true liberalitie in rewarding the good, and beſtowing frankly for your honour and weale: but with that proportionall diſcretion, that everie man may bee ſerved according to his meaſure: wherein reſpect muſt bee had to his ranke, deſerts, and neceſſitie. And provide how to have, but caſt not away without cauſe. In ſpeciall empaire not by your Liberalitie the ordinarie rents of your crowne; whereby the eſtate royall of you, and your ſucceſſours, muſt bee maintained, *ne exhaurias fontem liberalitatis:* for that would ever be kept *ſacroſactum & extra commercium:* other-waies, your Liberalitie would decline to Prodigalitie, in helping others with your and your ſucceſſors hurt. And above all, enrich not your ſelfe with exactions

Of Liberalitie. Cic. 1. & 2. Of. Sal. in Jug. Sen. 4. de ben.

Iſoc.ep.7. Xen.8.Cyr. Phil.Com. 10.

exactions upon your ſubjects; but thinke the riches of your people your beſt treaſure, by the ſinnes of offenders, where no prævention can availe, making juſtlie your commoditie. And in-caſe neceſſitie of warres, or other extraordinaries compell you to lift Subſidies, do it as rarelie as yee can: employing it onely to the uſe it was ordained for; and uſing your ſelfe in that caſe, as *fidus depoſitarius* to your people.

Ar.5.pol.

Anent reporters. Iſo. ad Ph. in Panath. & de per. Cic.ad Q.fr. Plut.de curioſ.

And principallie, exerciſe true Wiſedome; in diſcerning wiſely betwixt true and falſe reports: firſt, conſidering the nature of the perſon reporter: next, what entreſſe he can have in the weale or evill of him, of whom hee maketh the report: thirdlie, the likelie-hoode of the purpoſe it ſelfe; and laſt, the nature and by-paſt life of the dilated perſon: and where yee finde a tratler, away with him. And although it be true, that a Prince can never without ſecrecie do great things, yet it is better oft-times to try reportes, then by credulity to foſter ſuſpition upon a honeſt man.

Iſ.de pac. Cic.3.Of.

For ſince ſuſpition is the Tyrants ſickneſſe, as the fruites of an evill Conſcience, *potiùs in alterum partem peccato:* I meane, in not miſtruſting one, whom-to no ſuch unhoneſtie was knowne before. But as for ſuch as have ſlipped before, former experience may juſtly breede prævention by fore-ſight.

And

And to conclude my advice anent your behaviour in your perſon; conſider that God is the author of all vertue, having imprinted in mens mindes by the very light of nature, the love of all morall vertues; as was ſeene by the vertuous lives of the olde Romaines: and preaſſe then to ſhine as farre before your people, in all vertue and honeſtie; as in greatneſſe of ranke: that the uſe thereof in all your actions, may turne, with time, to a naturall habitude in you; and as by their hearing of your lawes, ſo by their ſight of your perſon, both their eyes and their eares, may leade and allure them to the love of vertue, and hatred of vice. *Cic. 3. Tuſc.*

ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OF A KING's BEHAVIOUR IN INDIFFERENT THINGS.

Book the third.

IT is a true old saying, That a King is as one set on a stage, whose smallest actions and gestures, all the people gazinglie doe behold: and therefore although a King be never so precise in the discharging of his office, the people, who seeth but the outward part, will ever judge of the substance, by the circumstances; and according to the outward appearance, if his behaviour bee light or dissolute, will conceive preoccupied conceits of the Kings inward intention: which although with time, the triar of all trueth, it

C.ph.8.3. de leg. Ovid. ad Liu. Quint.4. decl.

it will evaniſh, by the evidence of the contrarie effectes, yet *Interim patitur juſtus*; and prejudged conceits will, in the meane time breede contempt, the mother of rebellion and diſorder. And beſides that, it is certaine that all the indifferent actions and behaviour of a man, have a certaine holding and dependance, either upon vertue or vice, according as they are uſed or ruled: for there is not a middes betwixt them, no more then betwixt their rewards, heaven and hell.

Indifferent actions and their dependancie. Plato in Phil. & 9. de leg.

Be carefull then, my Sonne, ſo to frame al your indifferent actions and outward behaviour, as they may ſerve for the furtherance and foorth-ſetting of your inward vertuous diſpoſition.

Two ſorts of them.

The whole indifferent actions of a man, I devide in two ſorts: in his behaviour in things neceſſary, as foode, ſleeping, rayment, ſpeaking, writing, and geſture; and in things not neceſſarie, though convenient and lawfull, as paſtimes or exerciſes, and uſing of companie for recreation.

Firſt ſort and how they be indifferent

As to the indifferent things neceſſarie, although that of themſelves they cannot be wanted, and ſo in that caſe are not indifferent; as likewaies in caſe they be not uſed with moderation, declining ſo to the extremitie which is vice; yet the qualitie and forme of uſing them, may ſmell of vertue

vertue or vice, and be great furtherers to any of them.

To beginne then at the things neceſſarie; one of the publickeſt indifferent actions of a King, and that manieſt, eſpeciallie ſtrangers, will narrowlie take heede to; is his manner of refection at his Table, and his behaviour thereat. Therefore, as Kings uſe oft to eate publikelie, it is meete and honourable that ye alſo doe ſo, as well to eſchew the opinion that yee love not to haunt companie, which is one of the markes of a Tyrant; as likewiſe, that your delight to eate privatelie, bee not thought to bee for private ſatisfying of your gluttonie; which ye would bee aſhamed ſhould be publikelie ſeene. Let your Table bee honourablie ſerved; but ſerve your appetite with fewe diſhes, as young *Cyrus* did: which both is holeſommeſt, and freeſt from the vice of delicacie, which is a degree of gluttonie. And uſe moſt to eate of reaſonable groſſe, and common-meates; aſwell for making your body ſtrong and durable for travell at all occaſions, either in peace or in warre; as that yee may be the hartlier received by your meane ſubjects in their houſes, when their cheere may ſuffice you: which otherwaies would be imputed to you for pride and daintineſſe, and breede coldneſſe and diſdaine in them. Let all your foode be ſimple,

Formes at the Table.

Xen. in Cyr.

Xen. 1. Cyr.

Plut. in Apophth.

Sen.ep.96. simple, without compoſition or ſauces; which are more like medecines then meate. The uſing of them was counted amongſt the auncient Romanes a filthie vice of delicacie; becauſe they ſerve only for pleaſing of the taſte, and not for ſatisfying of the neceſſitie of nature: abhorring *Apicius* their owne citizen, for his vice of delicacie and monſtrous gluttonie. Like as both the Græcians and Romanes had in deteſtation the verie name of *Philoxenus*, for his filthy wiſh of a Crane-craig. And therefore was that ſentence uſed amongſt them againſt theſe artificiall falſe appetites, *optimum condimentum fames*. But bee warre with uſing exceſſe of meat and drinke; and chieflie, beware of drunkenneſſe, which is a beaſtlie vice, namelie in a King: but ſpeciallie bewarre with it, becauſe it is one of thoſe vices that increaſeth with age. In the forme of your meat-eating, be neither uncivill, like a groſſe Cynick; nor affectately mignard, like a daintie dame; but eate in a manlie, round, and honeſt faſhion. It is no waies comely to diſpatch affaires, or to be penſive at meate: but keep then an open and cheereful countenance, cauſing to reade pleaſant hiſtories unto you, that profite may bee mixed with pleaſure: and when yee are not diſpoſed, entertaine pleaſant, quicke, but honeſt diſcourſes.

Sen. de conſol. ad Alb. Juven. ſat. 2.

Ariſt. 4. eth.

Xen. de dict. & fact. Socr. Laert. in Socr. Cic. 5. Tuſ. Plat. 6. de Leg. Plin. l. 14.

Cic. 1. Of.

And

And becauſe meate provoketh ſleeping, be alſo moderate in your ſleepe; for it goeth much by uſe: and remember that if your whole life were divided in foure parts, three of them would bee found to be conſumed on meate, drink, ſleepe, and unneceſſarie occupations. *Of ſleepe. Plat. 7. de leg.*

But albeit ordinarie times would commonlie bee kept in meate and ſleepe; yet uſe your ſelfe ſometimes ſo, that any time in the four and twentie houres may bee alike to you for any of them; that thereby your diet may be accommodate to your affaires, and not your affaires to your diet: not therefore uſing your ſelfe to over great ſoftneſſe and delicacie in your ſleepe, more then in your meate; and ſpeciallie in-caſe yee have adoe with the warres. *Beſt forme of diet.*

Let not your Chalmer bee throng and common in the time of your reſt, aſwell for comelineſſe, as for eſchewing of carrying reports out of the ſame. Let them that have the credite to ſerve in your Chalmer, bee truſtie and ſecrete; for a King will have neede to uſe ſecrecie in many things: but yet behave your ſelfe ſo in your greateſt ſecrets, as ye neede not bee aſhamed, ſuppoſe they were all proclaimed at the mercate croſſe. But ſpecially ſee that thoſe of your Chalmer bee of a ſounde fame, and without blemiſh. *Formes in the Chalmer.*

Dreames not to be taken heed to

Take no heede to any of your dreames: for all Prophecies, viſions, and prophetick dreames are accompliſhed and ceaſed in Chriſt. And therefore take no heede to freets either in dreames, or any other things: for that errour proceedeth of ignorance, and is unworthy of a chriſtian; who ſhould bee aſſured, *Omnia eſſe pura puris*, as *Paule* ſaieth; all daies and meates being alike to Chriſtians.

Rom.14. Tit.1.

Of apparell.

Next followeth to ſpeake of rayment, the on putting whereof is the ordinary action that followeth next to ſleepe. Be alſo moderate in your rayment; neither over ſuperfluous, like a deboſhed waiſter; nor yet over baſe, like a miſerable wretch; not artificiallie trimmed and decked, like a Courtizane; nor yet over ſluggiſhly cloathed, like a countrie-clowne; not over lightly, like a Candy-ſouldier, or a vaine young Courtier; nor yet over gravelie, like a Miniſter. But in your garments be proper, cleanlie, comely and honeſt: wearing your cloathes in a careleſſe, yet comelie forme: keeping in them a middle forme, *inter Togatos & Paludatos*; betwixt the gravitie of the one, and lightneſſe of the other. Thereby to ſignifie, that by your calling ye are mixed of both the profeſſions; *Togatus*, as a Judge making and pronouncing the lawe; *Paludatus*, by the power of the ſword: as your office is likewiſe

Iſo. de reg.

Cic.1.Of.

Pla.de reg.

wiſe mixed, betwixt the Eccleſiaſticall and Civill eſtate. For a King is not *merè laicus*, as both the Papiſtes and Anabaptiſtes would have him; to the which error alſo the Puritanes incline overſarre. But to returne to the purpoſe of garments, they ought to bee uſed according to their firſt inſtitution by God; which was for three cauſes: firſt, to hide our nakedneſſe and ſhame: next and conſequentlie, to make us more comelie: and thirdly, to preſerve us from the injuries of heate and colde. If to hide our nakednes and ſhameful parts, then theſe naturall parts ordained to be hid, ſhould not be repreſented by any undecent formes in the cloathes: and if they ſhould help our comelines, they ſhould not then by their painted preened faſhion, ſerve for baites to filthie lecherie; as falſe haire and fairding does amongſt unchaſte women: and if they ſhould preſerve us from the injuries of heate and colde, men ſhould not, like ſenſeleſſe-ſtones, contemne God, in light-lying the ſeaſons; glorying to conquer honour on heate and cold. And although it be praiſe-worthie and neceſſarie in a Prince, to be *patiens algoris & æſtus*, when he ſhall have adoe with warres upon the fields: yet I thinke it meeter that ye goe both cloathed and armed, then naked to the battell; except you would make you light for away-running: and yet for

cowards, *metus addit alas.* And ſhortlie in your cloathes keepe a proportion, as well with the ſeaſons of the yeare, as of your age: in the faſhions of them being careleſſe, uſing them according to the common forme of the time, ſome-times richlier, ſome-times meanlier cloathed as occaſion ſerveth, without keeping any preciſe rule therein. For if your minde be found occupied upon them, it will be thought idle otherwaies, and yee ſhall be accompted in the number of one of theſe *compti juvenes*; which will make your ſpirit and judgement to be leſſe thought of. But ſpeciallie eſchew to bee effœminate in your cloathes, in perfuming, preening, or ſuch like: and faile never in time of warres to be galliardeſt and braveſt, both in cloathes and countenance. And make not a foole of your ſelfe in diſguiſing or wearing long haire or nailes; which are but excrements of nature, and bewray ſuch miſuſers of them, to be either of a vindictive, or a vaine light naturall. Eſpecially, make no vowes in ſuch vaine and outward things, as concerne either meate or cloathes.

Cic. 1. Of.

Ar. ad Alex.

What ordinarie armour to be uſed at Court.

Let your ſelfe and all your Court weare no ordinarie armour with your cloathes, but ſuch as is Knightlie, and honourable: I meane Rapier-ſwords, and daggers. For tuilyeſome weapons in the Court, betokens con-

confuſion in the countrey. And therefore baniſhe not onely from your Court, all trayterous offenſive weapons, forbidden by the lawes; as Gunnes and ſuch like (whereof I ſpake alreadie) but alſo all trayterous defenſive Armes, as Secrets, Plate-ſleeves, and ſuch like unſeene armour. For, beſides that the wearers thereof, may be præſuppoſed to have a ſecrete evill intention, they want both the uſes that defenſive armour is ordained for: which is, to bee able to holde out violence, and by their outwarde glaunſing in their enemies eies, to ſtrike a terrour in their harts. Where by the contrarie, they can ſerve for neither; being not onely unable to reſiſt, but dangerous for ſhots, and giving no outwarde ſhow againſt the enemie: being onely ordained, for betraying under truſt; whereof honeſt men ſhould be aſhamed to beare the outwarde badge, not reſembling the thing they are not. And for anſwere againſt theſe arguments, I know none but the old Scottes faſhion: which if it be wrong, is no more to bee allowed for auncientneſſe, then the old Maſſe is, which alſo our forefathers uſed.

Of language and geſture. Ar. 3. ad Theod. Cic. in o. ad Q. fr & ad B

The next thing that yee have to take heede to, is your ſpeaking and language; whereunto I joyne your geſture, ſince action is one of the cheefeſt qualities, that

is required in an oratour: for as the tongue ſpeaketh to the eares, ſo doth the geſture ſpeake to the eyes of the auditour. In both your ſpeaking and your geſture, uſe
Cic. 1. Of. a naturall and plaine forme, not fairded with artifice: for (as the French-men ſay) *Rien contre-faict fin:* but eſchewe all affectate formes in both.

In your language be plaine, honeſt, naturall, comely, cleane, ſhort, and ſentencious: eſchew both the extremities, aſwell in not uſing any ruſticall corrupt leide, as booke-language, and penne and inke-horne tearmes: and leaſt of al mignarde and effœminate tearmes. But let the greateſt part of your eloquence conſiſt in a naturall,
Id. ad Q. frat. & ad Brut. cleare, and ſenſible forme of the deliverie of your minde, builded ever upon certaine and good groundes; tempering it with gravitie, quicknes, or merines, according to the ſubject, and occaſion of the time; not taunting in Theologie, nor alleadging and prophaning the Scripture in drinking purpoſes, as over manie doe.

Id. 1. Of. Uſe alſo the like forme in your geſture; neither looking ſillely, like a ſtupide pedant; nor unſetledly, with an uncouth morgue, like a new-com-over Cavalier: but let your behaviour be naturall, grave, and according to the faſhion of the countrie.
Phil. ad Alex. Cic. 2. Of. Be not over-ſparing in your courteſies; for that will be imputed to in-civility and

arro-

arrogancie: nor yet over prodigall in jowking or nodding at every ſtep; for that forme of being populare, becommeth better aſpiring *Abſalons*, then lawfull Kings: framing ever your geſture according to your preſent actions: looking gravelie and with a majeſtie when yet ſit in judgement, or give audience to Embaſſadours; homely, when ye are in private with your owne ſervantes; merelie, when ye are at any paſtime or merrie diſcourſe; and let your countenance ſmell of courage and magnanimitie when yee are at the warres. And remember (I ſay over againe) to bee plaine and ſenſible in your language: for beſides that it is the tongues office, to be the meſſenger of the mind; it may bee thought a point of imbecilitie of ſpirite in a King, to ſpeake obſcurelie; much more untrulie: as if hee ſtoode awe of any in uttering his thoughts.

Ariſt.4. Æth. Cic.ad At.

Iſ.de reg.& in Evag.

Cic.3 Of.

Remember alſo, to put a difference betwixt your forme of language in reaſoning, and your pronouncing of ſentences, or declaratour of your will in judgement, or anie otherwaies in the points of your office. For in the former caſe, ye muſt reaſon pleaſantlie and patientlie, not like a King, but like a private man and a ſcholer: otherwaies, your impacience of contradiction will be interpreted to be for lacke of reaſon on your part. Where in

Id.1.Of.

Formes in reaſoning.

the points of your office, ye ſhould ripelie adviſe indeede, before ye give forth your ſentence: but fra it be given forth, the ſuffering of any contradiction, diminiſheth the Majeſtie of your authoritie, and maketh the proceſſes endleſſe. The like forme would alſo be obſerved by all your inferiour judges and Magiſtrates.

In judgement. Iſ. ad Nic. Cic. ad Q. frat.

Of writing, and what ſtile fitteth Princes.

Now as to your writing, which is nothing elſe, but a forme of en-regiſtrate ſpeech; uſe a plaine, ſhort, but ſtatelie ſtile, both in your Proclamations and miſſives, eſpeciallie to forraine Princes. And if your engine ſpurre you to write any workes, either in verſe or in proſe; I cannot but allow you to practiſe it: but take no longſome workes in hande, for diſtracting you from your calling.

Cic. 1. Of.

Flatter not your ſelfe in your labours, but before they be ſet foorth, let them firſt bee privilie cenſured by ſome of the beſt skilled men in that craft, that in theſe workes ye meddle with. And becauſe your writes will remaine as true pictures of your minde, to all poſterities; let them be free of all uncomelineſſe and unhoneſtie: and according to *Horace* his counſell,

De arte Poetica.

Nonumque premantur in annum.

I meane both your verſe and your proſe; letting firſt that fury and heate, wherewith they were written, coole at leaſure; and then as an uncouth judge and cenſor, reviſing

reviſing them over againe, before they be publiſhed, *quia neſcit vox miſſa reverti.* *Id. eod.*

If yee would write worthilie, chooſe ſubjectes worthie of you, that be not full of vanitie, but of vertue; eſchewing obſcuritie, and delighting ever to bee plaine and ſenſible. And if ye write in verſe, remember that it is not the principall part of a poëme to rime right, and flow well with many pretie wordes: but the chiefe commendation of a poëme is, that when the verſe ſhall be ſhaken ſundrie in proſe, it ſhall be found ſo rich in quicke inventions, and poëticke flowers, and in faire and pertinent compariſons; as it ſhall retaine the luſtre of a poëme, although in proſe. And I would alſo adviſe you to write in your owne language: for there is nothing left to be ſaid in Greeke and Latine alreadie; and ynewe of poore ſchollers would match you in theſe languages: and beſides that it beſt becommeth a King to purifie and make famous his owne tongue, wherein he may goe before all his ſubjects; as it ſetteth him well to doe in all honeſt and lawfull things. *Ar. de art. poet.*

And amongſt all unneceſſarie things that are lawfull and expedient, I thinke exerciſes of the bodie moſt commendable to bee uſed by a young Prince, in ſuch honeſt games or paſtimes, as may further abilitie and maintaine health. For albeit I graunt *Of the exerciſe of the bodie.* *Xen. 1. Cyr.*

graunt it to bee moſt requiſite for a King to exerciſe his engine, which ſurely with idleneſſe will ruſt and become blunt; yet certainlie bodily exerciſes and games are verie commendable, as well for baniſhing of idleneſſe (the mother of all vice) as for making his bodie able and durable for travell, which is verie neceſſarie for a King. But from this count I debarre al rough and violent exerciſes, as the foot-ball; meeter for laming, then making able the uſers thereof: as likewiſe ſuch tumbling trickes as onely ſerve for Comedians and Balladines, to winne their bread with. But the exerciſes that I would have you to uſe (although but moderatelie, not making a craft of them) are running, leaping, wraſtling, fencing, dauncing, and playing at the caitch or tenniſe, archerie, palle maillé, and ſuch like other faire and pleaſant field games. And the honourableſt and moſt commendable games that yee can uſe, are on horſeback: for it becommeth a Prince beſt of anie man, to be a faire and good horſeman. Uſe therefore to ride and danton great and couragious horſes; that I may ſay of you, as *Philip* ſaid of great *Alexander* his ſonne, Μακεδονία σε χωρεῖ. And ſpecially uſe ſuch games on horſeback, as may teach you to handle your armes thereon; ſuch as the Tilt, the Ring, and low-riding for handling of your ſword.

Plat.6.de leg. Ar.7.& 8. pol. Cic.1.Of.

Pl. eod.

Xen.in Cyr. 8.de jug.

Plut.in Alex.

I cannot omit heere the hunting, namely with running hounds; which is the moſt honourable and nobleſt ſort thereof: for it is a theeviſh forme of hunting to ſhoote with gunnes and bowes; and Greyhound hunting is not ſo martiall a game. But becauſe I would not be thought a partiall praiſer of this ſport, I remit you to *Xenophon*, an old and famous writer, who had no minde of flattering you or me in this purpoſe: and who alſo ſetteth downe a faire paterne, for the education of a young King, under the ſuppoſed name of *Cyrus*. *Of hunting.* *In Cyn. 1. Cyr. & de Rep. Lac. Cic. 1. Of. Cyropædia.*

As for Hawking I condemne it not, but I muſt praiſe it more ſparinglie; becauſe it neither reſembleth the warres ſo neere as hunting doth, in making a man hardie, and skilfullie ridden in all grounds; and is more uncertaine and ſubject to miſchances: and (which is worſt of all) is there-through an extreame ſtirrer up of paſſions. But in uſing either of theſe games obſerve that moderation, that ye ſlip not there-with the houres appointed for your affaires, which yee ought ever preciſelie to keepe: remembring that theſe games are but ordained for you, in enabling you for your office, for the which yee are ordained. *Of Hawking.* *Ar. 10. Æth.*

And as for ſitting houſe paſtimes, where-with men by driving time, ſpur a free and faſt *Of houſe-games.*

faſt enough running horſe, (as the proverbe is) although they are not profitable for the exerciſe either of minde or bodie, yet can I not utterlie condemne them; ſince they may at times ſupplie the roome, which being emptie, would be patent to pernitious idleneſſe, *quia nihil poteſt eſſe vacuum.* I will not therefore agree with the curioſitie of ſome learned men in our age, in forbidding Cards, Dice, and other ſuch like games of hazard: although otherwaies ſurely I reverence them as notable and godlie men. For they are deceived therein, in founding their argument upon a miſtaken ground; which is, that the playing at ſuch games, is a kinde of caſting of lot, and therefore unlawfull; wherein they deceive themſelves. For the caſting of lot was uſed for triall of the trueth in any obſcure thing, that otherwaies could not bee gotten cleered; and therefore was a ſort of prophecie: where by the contrarie, no man goeth to theſe playes, to cleere anie obſcure trueth, but onelie to gage ſo much of his owne money, as he pleaſeth, upon the hazard of the running of the cardes or dice, as well as hee would doe upon the ſpeede of a horſe or a dogge, or any ſuch like gaigeour. And ſo, if they bee unlawfull, all gaigeours upon uncertainties muſt likewaies be condemned. Not that thereby I take the defence

Ar.8.pol.

Dan.de luſ. al.

defence of vaine carders and dicers, that waſte their money, and their time (whereof few conſider the pretiouſneſſe) upon prodigall and continuall playing: no, I would rather allow it to bee diſcharged, where ſuch corruption cannot be eſchewed. But onely I cannot condemne you at ſome times, when yee have no other thing adoe (as a good King will be ſeldome) and are weary of reading, or evill diſpoſed in your perſon, and when it is foule and ſtormie weather; then (I ſay) may yee lawfullie play at the Cardes or Tables. For as to dicing, I thinke it becommeth beſt deboſhed ſouldiers to play at, on the head of their Drummes, being onelie ruled by hazard, and ſubject to knaviſh cogging. And as for the Cheſſe, I thinke it over fond, becauſe it is over wiſe and Philoſophicke a follie. For where all ſuch light playes, are ordained to free mens heads for a time, from the faſhious thoughts on their affaires; it by the contrarie filleth and troubleth mens heads, with as many faſhious toyes of the play, as before it was filled with thoughts on his affaires. *Cic. 1. Of.*

But in your playing I would have you to keepe three rules: firſt, or yee play, conſider ye doe it onely for your recreation, and reſolve to hazard the loſſe of all that ye play: and next, for that cauſe play *Rules in playing.*

no

no more then ye care to caſt among Pages: and laſt, play alwaies ſaire play preciſely, that ye come not in uſe of tricking and lying in jeſt: otherwiſe, if yee cannot keepe theſe rules, my counſell is that ye alluterlie abſtaine from theſe playes. For neither a mad paſſion for loſſe, nor falſehood uſed for deſire of gaine, can bee called a play.

What chriſe of compa-nie.

Now, it is not onely lawfull, but neceſſarie, that yee have companie meete for everie thing yee take on hand, as well in your games and exerciſes, as in your grave and earneſt affaires. But learne to diſtinguiſh time according to the occaſion; chooſing your companie accordinglie. Conferre not with hunters at your counſell, nor in your counſell affaires; nor diſpatch not affaires at hunting or other games. And have the like reſpect to the ſeaſons of your age; uſing your ſorts of recreation and companie therefore, agreeing thereunto. For it becommeth beſt, as kindlieſt, everie age to ſmell of their owne qualitie, inſolence and unlawfull things being alwaies eſchewed: and not that a Colt ſhould drawe the plough, and an old horſe runne away with the harrowes. But take heede ſpeciallie, that your companie for recreation, bee choſen of honeſt perſons; not defamed or vicious, mixing filthie talke with merrines, *Corrumpunt*

Iſ. de reg. Cic. 1. Of.

Ar. 2. ad Theod.

rumpunt bonos mores colloquia prava. And chiefly abſtaine from haunting before your mariage, the idle companie of dames, which are nothing elſe, but *irritamenta libidinis.* Beware likewiſe to abuſe your ſelfe in making your ſporters your counſellers: and delight not to keepe ordinarilie in your company, Comœdians or Balladines: for the Tyrants delighted moſt in them, glorying to be both authors and actors of Comœdies and Tragœdies themſelves. Where-upon the anſwere that the Poet *Philoxenus* diſdainefully gave to the Tyrant of *Syracuſe* there-anent, is now come in a proverbe, *reduc me in latomias.* And all the ruſe that *Nero* made of himſelfe when he died, was *Qualis artifex pereo?* meaning of his skill in menſtrallie, and playing of Tragœdies: as indeed his whole life and death, was all but one Tragœdie.

Men.

Pl. 3. de rep. Ar. 7. & 8. pol. Sen. 1. ep. Dyoniſ.

Suid.

Suet. in Ner.

Delight not alſo to bee in your owne perſon a player upon inſtruments; eſpecially on ſuch as commonly men winne their living with: nor yet to be fine of any mechanicke craft: *Leur eſprit s'en fuit au bout des doigts,* ſaith *Du Bartas:* whoſe workes, as they are all moſt worthie to be reade by any Prince, or other good Chriſtian; ſo would I eſpeciallie wiſh you to be well verſed in them. But ſpare not ſometimes by merrie companie,

1. Sep.

to

to be free from importunitie: for yee ſhould be ever mooved with reaſon, which is the onely qualitie whereby men differ from beaſts; and not with importunitie. For the which cauſe (as alſo for augmenting your Majeſtie) yee ſhall not bee ſo facile of acceſſe giving at all times, as I have beene: and yet not altogether retired or locked up, like the Kings of *Perſia*: appointing alſo certaine houres for publike audience.

Curt.8.

Liu.35. Xen.in Ageſ. Cic.ad Q. frat.

A ſpeciall good rule in government.

And ſince my truſt is, that GOD hath ordained you for moe Kingdomes then this (as I have oft alreadie ſayd) preaſſe by the outward behaviour as well of your owne perſon, as of your Court, in all indifferent things, to allure peece and peece, the reſt of your Kingdomes, to follow the faſhions of that Kingdome of yours, that ye finde moſt civill, eaſieſt to be ruled, and moſt obedient to the lawes. For theſe outward and indifferent things, will ſerve greatly for allurements to the people, to embrace and follow vertue. But beware of thrawing or conſtraining them thereto; letting it be brought on with time, and at leaſure: ſpecially by ſo mixing through alliance and daily converſation, the inhabitants of every Kingdome with other, as may with time make them to growe and weld all in one. Which may eaſilie be done betwixt theſe two nations, being

being both but one Ile of *Britaine*, and alreadie joyned in unity of Religion, and language. So that even as in the times of our Anceſtors, the long warres and many bloody battels betwixt theſe two countries, bred a naturall and hereditarie hatred in every of them, againſt the other: the uniting and welding of them hereafter in one, by all ſort of friendſhip, commerce, and alliance; will by the contrarie, produce and maintaine a naturall and inſeparable unitie of love amongſt them. As we have alreadie (praiſe be to God) a great experience of the good beginning hereof, and of the quenching of the olde hate in the hearts of both the people; procured by the meanes of this long and happie amitie, betweene the Queene my deareſt Siſter and me; which during the whole time of both our raignes hath ever been inviolably obſerved.

The fruitfull effects of the union.

Alreadie kithing in the happie amitie.

And for concluſion of this my whole treatiſe, remember, my Sonne, by your true and conſtant depending upon God, to looke for a bleſſing to all your actions in your office: by the outward uſing thereof, to teſtifie the inward uprightnes of your heart; and by your behaviour in all indifferent things, to ſet foorth the vive image of your vertuous diſpoſition: and in reſpect of the greatnes and weight of your burthen, to bee patient in hearing,

Concluſion in forme of abridge of the whole treatiſe.

keeping your heart free from preoccupation; ripe in concluding, and constant in your resolution. For better is it to bide at your resolution, although there were some defect in it, then by daily changing, to effectuate nothing. Taking the paterne thereof from the microcosme of your owne body: wherein ye have two eyes, signifying great foresight and providence with a narrow looking in all things; and also two eares, signifying patiente hearing, and that of both the parties: but ye have but one tongue, for pronouncing a plaine sensible, and uniforme sentence; and but one head, and one heart, for keeping a constant and uniforme resolution, according to your apprehension: having two hands and two feete, with many fingers and toes for quicke execution, in employing all instruments meete for effectuating your deliberations.

Thuc. 6.
Dion. 52.

But forget not to digest ever your passion, before ye determine upon any thing, since *Ira furor brevis est:* uttering onely your anger according to the Apostles rule, *Irascimini, sed ne peccetis:* taking pleasure, not onely to rewarde, but to advaunce the good; which is a chiefe poynt of a Kings glorie (but make none overgreat, but according as the power of the countrie may beare) and punishing the evil; but every man according to his owne offence:

Hor. lib. 1. epist.
Eph. 4.
Ar. 5. pol.
Dion. 52.

fence: not puniſhing nor blaming the Father for the Sonne, nor the brother for the brother; much leſſe generally to hate a whole race for the fault of one: for *noxa caput ſequitur.* *Pla. 9. de leg.*

And above all, let the meaſure of your love to every one, be according to the meaſure of his vertue; letting your favour be no longer tyed to any, then the continuance of his vertuous diſpoſition ſhall deſerve: not admitting the excuſe upon a juſt revenge, to procure over-ſight to an injurie. For the firſt injurie is committed againſt the partie: but the parties revenging thereof at his owne hand, is a wrong committed againſt you, in uſurping your office, whom-to onely the ſword belongeth, for revenging of all the injuries committed againſt any of your people.

Thus hoping in the goodneſſe of God, that your naturall inclination ſhall have a happie Sympathie with theſe precepts, making the wiſe-mans ſchoolemaiſter, which is the example of others, to be your teacher, according to that old verſe,

Fœlix quem faciunt aliena pericula cautum;

eſchewing ſo the overlate repentance by your owne experience, which is the ſchoole-maiſter of fooles; I will for end of all, require you, my Sonne, as ever yee thinke to deſerve my Fatherly bleſſing,

sing, to keepe continually before the eyes of your minde, the greatnes of your charge: making the faithfull and due discharge thereof, the principall butte ye shoote at in all your other actions: counting it ever the principall, and all your other actions but as accessories, to be imployed as middesses for the furthering of that principall. And being content to let others excell in other things, let it be your chiefest earthly glorie, to excell in your owne craft: according to the worthie counsell and charge of *Anchises* to his posteritie, in that sublime and heroicall Poet, wherein also my diction is included;

Plat. in pol. Cic. 5. de rep.

Virg. 6. Æn.

Excudent alii spirantia mollius æra,
Credo equidem, & vivos ducent de marmore vultus,
Orabunt causas melius, cœlique meatus
Describent radio, & surgentia sydera dicent.
Tu, regere imperio populos, Romane, memento
(Hæ tibi erunt artes) pacique imponere morem,
Parcere subjectis, & debellare superbos.

FINIS.